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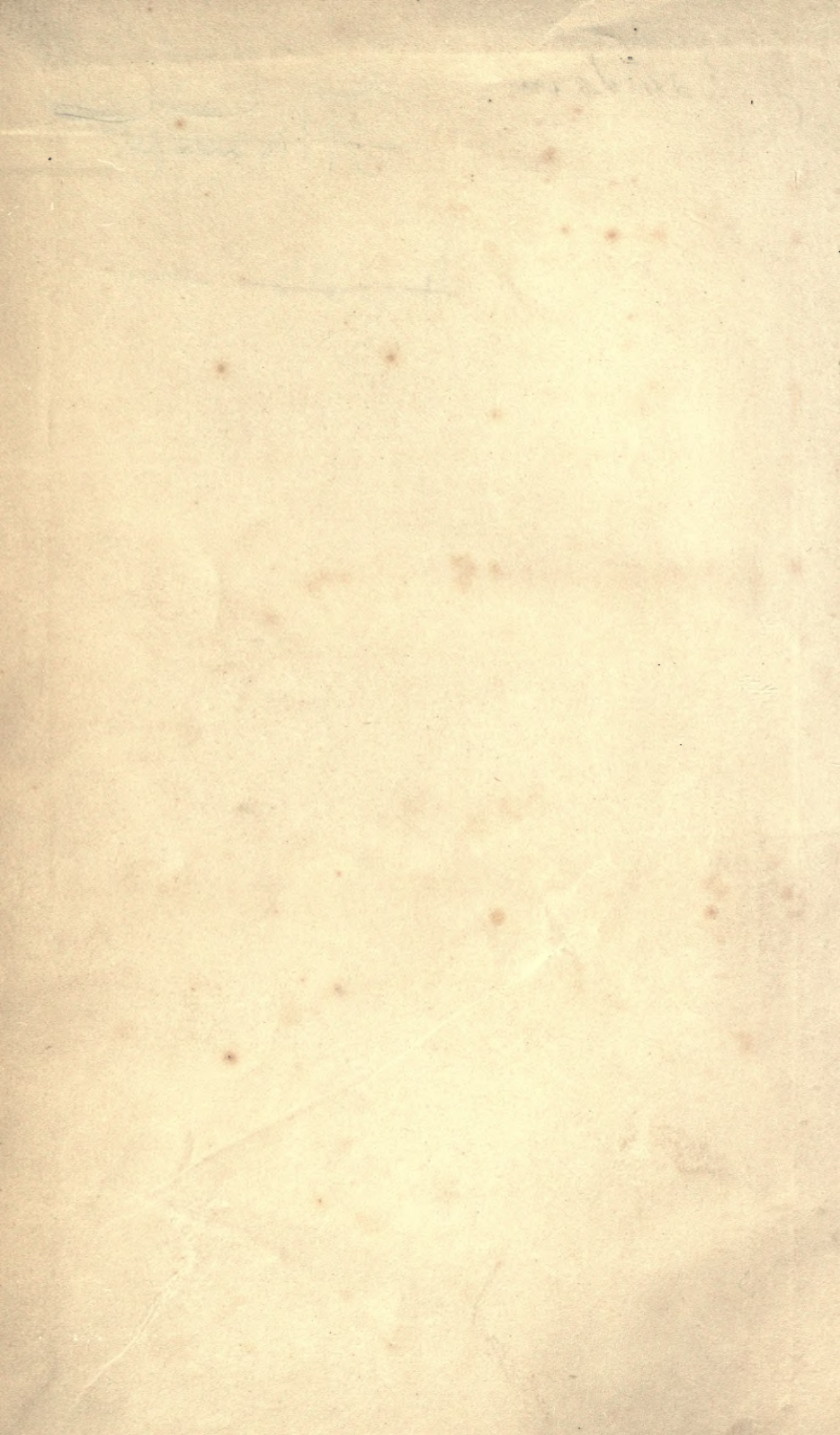


W. 467

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AN INTRODUCTION  
TO WRITING HEBREW:

CONTAINING  
A SERIES OF PROGRESSIVE  
EXERCISES  
FOR  
TRANSLATION INTO HEBREW.

WITH AN ENGLISH-HEBREW LEXICON,  
AND  
AN APPENDIX ON THE PAUSE.

FROM THE GERMAN OF A. GRÄFENHAN.

WITH REFERENCES THROUGHOUT TO THE GRAMMARS OF  
PROFESSORS STUART AND LEE.



D. A. TALBOYS, OXFORD.

M DCCC XXXVI.





## PREFACE.

THE following exercises were published by their author after an experience of their utility in his own private instructions. The German scholar had, however, for some time enjoyed the advantage of excellent compilations to assist him in this part of Hebrew study; but these all laboured under one great defect in supposing a previous acquaintance with grammar, and therefore were of but little service to beginners. For their use, therefore, this work was intended; and it is hoped that this translation of it will not be unacceptable to the English scholar as an assistant in his earliest studies in Hebrew grammar. The author took as the basis of his work the Grammar of Gesenius, and made constant references to that of Ewald; so that it became necessary to take Stuart as the grammatical basis in the translation, whilst the constant references to Dr. Lee render the Exercises adapted to the use of those Hebrew students who prefer his work.

The original arrangement of the work was into three half-year courses, the first ending with Part I. Ex. XXVII of the translation, the second with Part I. Ex. LX, and the third comprising the whole of Part II; but as this translation is intended for the use not only of schools but of beginners generally, this division is here altered.

By referring to the table of contents it may be seen that these Exercises are progressive. In Part I. Ex. I—XXVII, we have exercises on assimilation, change and rise of vowels, on the article and pronoun, the regular noun and verb including verbs with gutturals for radicals. Thus the learner becomes acquainted with all parts of speech, so far as they are regular, in such a manner as to be able to form sentences of them, so that to him there is as it were a life thrown into the language, which acts as a stimulus to him to pursue his study with greater



spirit. The remainder of the first part is employed on the noun *regular and irregular*, the numerals, prepositions, the verbs *regular and irregular* with the exception of the doubly anomalous and defective verbs. The second part takes in a little more of the syntax, as the connection of the adjective with the substantive, the formation of degrees of comparison, the ה locale, ה paragogicum with the imperative, future, and infinitive; and also, in order that the learner may be thoroughly grounded in the grammatical forms of words, offers a repetition of exercises on this subject.

To some persons the exercises on assimilation, the relative וְאֵלֶּם, etc., may appear too easy and quite superfluous; but they are introduced from a consideration of the difficulties which are often found on these apparently trifling subjects.

Wherever it was thought that any doubt could arise in the learner's mind, Hebraisms, turns of expression, etc., have been given to the exercises at the foot of the page. Every other requisite information may be obtained from the Lexicon, which is appended to match with the preceding portion, where also the proper names, as far as seemed advisable, have found a close interpretation. For the use of this Lexicon it may be observed, that the learner need not doubt which word to adopt when two or more present themselves, if he will observe which suits the rule of the exercise. For instance, on referring to the word *to despise* he will find תַּעַב and בָּזָה; with the latter he has nothing to do until he becomes acquainted with verbs בָּזָה, and therefore has to choose תַּעַב if the exercise is on verbs with a guttural for their middle radical. Again, the Lexicon is so composed that although the words are placed alphabetically, yet reference is frequently made to a word in which the Hebrew signification is given—thus, “*a bride; see, to be finished;*” because it will there be found in what manner כָּלָה comes to signify a bride.

Oxford, March 7th, 1836.



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# ERRATA.

Page	For	אָחב	read	אָחב
4.	For	וַיִּפְצֹר	—	וַיִּפְצֹר
5.	—	יַחֲזִיחַ	—	יַחֲזִיחַ
13.	—	אֶת	—	אֶת־
19.	—	עָלוּ	—	עָלוּ
20.	—	אֵל	—	אֵל־
21.	—	עֵינֵיכֶם	—	עֵינֵיכֶם
22.	—	עֲבָדָהּ	—	עֲבָדָהּ
—	—	לִי	—	לִי
27.	—	טָמֵא	—	טָמֵא
—	—	בָּבֶס	—	בָּבֶס
28.	—	מָפִים	—	מָפִים
—	—	וַיַּחֲרֹגְהוּ	—	וַיַּחֲרֹגְהוּ
29.	—	נִגְדָהּ	—	נִגְדָהּ
31.	—	Imp.	—	Inf.
—	—	גֹּרֵל	—	גֹּרֵל
—	—	תַּחְרִי	—	תַּחְרִי
32.	—	זָקֵן	—	זָקֵן
44.	—	הַשְׁבַּעַתָּ	—	הַשְׁבַּעַתָּ
47.	Seventy (fourth line from the top)	read twenty.		
—	—	וַעֲרַבְעָה	—	אַרְבָּעָה
48.	—	חֲאִין	—	חֲאִין
49.	—	חֲלָף	—	חֲלָף
51.	—	בָּזֵן	—	בָּזֵן
52.	—	כִּרְאָתָם	—	כִּרְאָתָם
—	—	תַּגִּידוּ	—	תַּגִּידוּ
—	—	אַחֲבִיתֶיהָ	—	אַחֲבִיתֶיהָ
53.	—	שָׁלָהּ	—	שָׁלָהּ

Page	For	אָתְנִי	read	לָנוּ
54.	For	חֵייתָם	—	חֵייתָם
56.	—	אֶחָד	—	אֶחָד
67.	—	רָעָה	—	רָעָה
68.	—	כָּתֵן	—	כָּתֵן
69.	—	חֲכֻמָּה	—	חֲכֻמָּה
72.	—	שָׂרְתִי	—	שָׂרְתִי
74.	—	אֶת	—	אֶת
—	—	חֲפִיתָ	—	חֲפִיתָ
76.	—	חֲמֹן	—	חֲמֹן
—	—	חֲמֹן	—	חֲמֹן
78.	—	כִּינֹה	—	כִּינֹה
—	—	תַּעֲבֹד	—	תַּעֲבֹד
83.	—	הַתַּחֲלֹקִי	—	הַתַּחֲלֹקִי
91.	—	עָשָׂה	—	עָשָׂה
—	—	עָשָׂה	—	עָשָׂה
92.	Ye shall give (read) ye	are given.		
93.	עָרֹר	all the three forms, (read with א)		
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94.	—	שִׁבְרוּ	—	יִשְׁבְּרוּ
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105.	—	Inf.	—	Imp.
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127.	—	בָּרַח	—	בָּרַח
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176.	—	אָמַח	—	הָמַח





# HEBREW EXERCISES.

## PART I.

### I. *On Assimilation.*

(Stuart, §. 107.)

A LIQUID without a vowel can change its sound into that of a consonant which follows close upon it without the intervention of a vowel, so that this second consonant becomes doubled. This doubling of the second consonant is marked out by Daghesh forte (St., § 71 ; Lee, art. 47. 1) ; e. g., הַדָּבָר for הֶדְבָּר, and this for הֶלְדָּבָר. The letters most frequently assimilated are נ and ל, more rarely ר, ת, and ק.

### EXAMPLES.\*

The word<sup>1</sup>. The king. The virgin. The corn.  
From<sup>2</sup> the king. Of gold. Of silver. The door.  
The prince. From the prince. The year. The

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Ex. I. \* The examples given are only of the easiest and most frequent cases of assimilation with נ and ל, and all occur in the use of the preposition מִן (from, out of, etc.) and of the definite article הַ.

1) הַ, the article, remains without change in all genders and numbers. 2) In Hebrew the prepositions are not joined to any particular cases, as in some other languages, but are prefixed

consolation. The border. From (the<sup>3</sup>) border. The bread (is) of meal. The step. From the gutter. The pot. Out of folly. The land<sup>4</sup>. From the land<sup>4</sup>. The prayer. The burden. Of linen. The linen. The hero. The night. The king cometh<sup>5</sup>. From the house. The book was written<sup>6</sup> by Moses. The son and<sup>7</sup> the daughter. The sea is<sup>8</sup> great.

## II. *On the Gutturals.*

(Stuart, § 58. Lee, art. 109.)

The four gutturals א, ה, ח, ע, with ך, allow of no reduplication, and therefore do not admit Daghesch. In cases where by analogy they ought to be doubled, but are not, the letter omitted by excluding the Daghesch coalesces with the preceding vowel and lengthens it. Thus we have Qamets (ֿֿ) from Pattahh (ֿֿ), Zere (ֿֿ) from Seghol and Hhireq (ֿֿ and ֿֿ). But before ה and ח the short vowel remains unchanged.

### EXAMPLES.\*

From (the) point. The mercy. From (the) city.

without any change in the noun. 3) The words included in brackets ( ) are not to be expressed in the translation. 4) מִדִּיָּנָה; see the word "Lord" in the Lexicon. 5) קָם. Here, once for all, observe the rule that the letters בּגדכּפּת at the beginning of a proposition, or after a silent Sheva, have Daghesch lene, Stuart, § 79; Lee, art. 47. 6) Was written, נִכְתָּב. 7) ך, which is placed before the article. 8) הָיָה.

Ex. II. \* The examples in this exercise are mixed with some illustrative of the preceding rule, in order to keep up the attention of the learner.



Out of mercy. The fool. The people. The row.  
From the people. Through heat. The morning  
star. The house. From the house. The praise.  
The palace. The fetter. From the palace. From  
the light. The will. The gate. From the way.  
The violence. From the man. The man. The  
favour. From below. The horse. From heaven  
The proverb. Out of favour. The goldsmiths<sup>1</sup>  
and<sup>2</sup> the merchants<sup>3</sup>. The Ammorites and the  
Ashdodites. The Hebrews. The woman.

N. B. That part of the grammar which treats of the weak letters (אחרי), on the change of the weak letters, on immutable vowels, on the syllables and their influence on the immutable vowels, on the tone and its changes, and on the pause, must be passed over, since the learner is not supposed to be as yet capable of applying these rules in writing Hebrew.

### III. *Change of the Vowels, principally in respect of quantity.*

(Stuart, §§ 130, 131. Lee, art. 95.)

N. B. This exercise contains examples only of the shortening of vowels before the line Maqqeph. St., §§ 88, 89 ; Lee, art. 133.

When two words are joined by the line Maqqeph, the first loses the tone, and instead of its long vowel takes the corresponding short one ; namely, instead of Qamets (ֶֿ) a Pattahh (ִֿ), instead of Tseri (ֵֿ) a Seghol (ֳֿ), instead of Hholem (ֹֿ) and

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1) צִרְפִּים. 2) רִבְּלִים. 3) רִבְּלִים.

◌) a Qamets Hhateph (◌ֿ), and instead of Shureq (◌ֿ) a Qibbutz (◌ֿ).

[The words to be joined by Maqqeph are printed in Italic characters.]

### EXAMPLES.

Nashon son of Amminadab\*. There died<sup>1</sup> much people<sup>2</sup>. All the people in<sup>3</sup> the camp returned<sup>4</sup>. Elkanah (was) son of Jeroham, son of Elihu, son of Tohu, son of Zuph. Make<sup>5</sup> with us a covenant. All the fat which (is) upon<sup>7</sup> the inwards. (The) hand of the Lord will give<sup>8</sup> good. A large tortoise<sup>9</sup>. Much food. Many men. (The) crown (of the) head. Much blood<sup>10</sup>. A perverse heart loveth<sup>11</sup> sin<sup>12</sup>. Burning lips<sup>13</sup> and a wicked heart. A faithful man is a fulness<sup>14</sup> of blessings<sup>15</sup>. And he pressed<sup>16</sup> upon them<sup>17</sup> greatly. Joseph came<sup>18</sup> to<sup>3</sup> Pharaoh. And he interpreted<sup>19</sup> to him<sup>20</sup> the dream. There is<sup>21</sup> corn in<sup>22</sup>

Ex. III. \* The introduction of the status constructus here cannot be any hindrance to the beginner, in his exercises in the shortening of the vowel before Maqqeph. The examples are of that kind that the learner, even without knowing the construction of the genitive, might translate them correctly, on being told that the genitive in English must be given in Hebrew by the pure form (the nominative).

1) גַּת. 2) Say, people much. 3) אֵל; see Ex. I. 2. 4) שָׁב. 5) בָּרַת. 6) לָנִי. 7) עַל. 8) Will give, יִתֵּן. 9) Say, tortoise large. 10) Comp. 2) 11) אָהַב. 12) This accusative is not to be expressed by any peculiar form. 13) Burning lips, שֹׁפְתִים דֹּלָקִים. 14) A fulness of, רַב. 15) בִּרְכוֹת, plural of בִּרְכָה. 16) He pressed upon, וַיִּפְצֹר. 17) Upon them, כֵּם. Comp. Ex. I. 5. 18) בָּא. 19) And he interpreted, וַיִּפְתֹּר. 20) לוֹ. 21) יֵשׁ. 22) בְּ, prefixed



Egypt. David (was) *the son of Jesse*. Terah begat<sup>23</sup> Abraham<sup>24</sup>. The Lord spake<sup>25</sup> to<sup>3</sup> Moses.

#### IV. Rise of new Vowels and Syllables.

(Stuart, § 136—138. Lee, art. 106, 107.)

When two letters without a vowel (and therefore written with Sheva) come together at the beginning of a word, the first Sheva (ְ) is changed, usually into Hhireq (ֶ), or, into Seghol (ִ), or, Pattahh (ִ). If the second Sheva be a composite one (ְ, ְ, ְ), the first (simple) Sheva goes over into the short vowel corresponding to the composite one; therefore, ְ, ְ, ְ; e. g., לְעֵבֶר for לְעֵבֶר. This is the case particularly in prefixing the prepositions בְּ (in, at, with), כְּ (as), and לְ (to, for, and as a sign of the dative). The conjunction וְ (and), before a Sheva and the letters ב, מ, פ, passes over into ו; e. g., and a king, וּמֶלֶךְ for וּמֶלֶךְ. (Stuart, § 152 (c) (4); Lee, art. 173. 3, 4). Words beginning with י (e. g., יְהוּדָה, Judah), when preceded by בְּ, כְּ, לְ, י, drop the Sheva under the י, which letter quiesces (Stuart, § 24. 1, a) in Hhireq (י־); e. g., בִּיהוּדָה, in Judah, for בְּיְהוּדָה. However, with the word יְהוָה (Jehova) there is this exception, that Pattahh is always placed for Hhireq; as, for Jehova, לַיהוָה, for לְיְהוָה (Stuart, § 119, (c) (1).

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immediately to the noun. 23) הוֹלִיד. 24) אֵת. 25) אָמַר.

## EXAMPLES.

In order to<sup>1</sup> lay hand upon<sup>2</sup>. In (the) habitation. He wearied himself<sup>3</sup> by<sup>4</sup> labour. He died<sup>5</sup> in<sup>6</sup> old age and weakness. Put thy trust<sup>7</sup> in<sup>4</sup> God. And it came to pass<sup>8</sup> in<sup>4</sup> the time<sup>9</sup> of Ahasuerus, that he made a feast<sup>10</sup> at Shushan. Princes<sup>11</sup> and kings<sup>12</sup>. With<sup>4</sup> one<sup>13</sup> hand. As Jerusalem and as Judah. In order<sup>1</sup> to be<sup>14</sup> governor in the land<sup>15</sup>. The soul rejoiceth<sup>16</sup> in<sup>4</sup> the Lord. For<sup>17</sup> the servants<sup>18</sup>. Man and woman. Thou searchest<sup>19</sup> after<sup>16</sup> mine iniquity<sup>20</sup> and my sin<sup>21</sup>. In thine heart<sup>22</sup>. As (one) who. Thou<sup>23</sup> and the Lord. As a garment. In the garment. And a garment. For an ornament. In the dust. Wood and stone. At (the) opening. Praise<sup>24</sup> the Lord upon<sup>4</sup> the harp. Horses<sup>25</sup> and bulls<sup>26</sup>. And my members<sup>27</sup> are weak<sup>28</sup>. With

Ex. IV. \* These examples are of a mixed kind, so that the prefixes mentioned above might come to stand also before words beginning with a consonant which has a vowel ; as, בְּנֶעַר, as a youth.

1) In order to, לְ. 2) To lay hand upon, אָשִׁיחַ יָד. 3) He wearied himself, יָעַד. 4) בְּ. 5) מָת. 6) לְ. 7) בְּטַח. 8) וַיְהִי, and it came to pass. 9) יָמַי, properly, days of. 10) He made a feast, עָשָׂה מִשְׁתֶּה. 11) שָׂרִים. 12) מְלָכִים. 13) אֶחָד. 14) הַיּוֹת. 15) Properly בְּאַרְצָא, but here it must be אֶרֶץ; because the word is in pause. 16) גִּילָה. 17) לְ. 18) עֲבָדִים. 19) בִּקְשָׁתָא. 20) Mine iniquity, עֲוֹנִי. 21) My sin, חַטָּאתִי. 22) Thine heart, לְבָבְךָ, in pause for לְבָבְךָ: Stuart, § 148 ; Lee, art. 123, 1. 23) אַתָּה. 24) הוֹדִי. 25) סוּסִים. 26) פָּרִים. 27) וְאֶרְצִי. 28) Are weak, חָלְשִׁי, for חָלְשִׁי, on account of the pause.



weeping. With beauty. Ornament and beauty. Keep<sup>29</sup> the feast to<sup>17</sup> the Lord. For<sup>17</sup> the sons<sup>30</sup> of Levi<sup>31</sup>. Son and daughter. The land is as a<sup>32</sup> wilderness.

### V. On the Article.

(Stuart, §§ 152 (a), and 162. Lee, art. 180.)

In prefixing the article הַ (the) to a noun, three things are to be observed: 1.) the ה is assimilated with the first letter of the noun (see Ex. 1); 2.) the Pattahh under ה (הַ), when the following letter is a guttural or ך, and therefore cannot receive Daghes, is changed into Qamets (הֶ); only before ה and ח Pattahh remains (הֵ); as, הַחֵיל, *the strength* (see Ex. II.); 3.) if the nouns begin with ה, ץ, ך, the article is prefixed with Seghol: with the exception of only a very few monosyllabic words; as, הָעָם, *the people*, הָהָר, *the mountain*, which latter word in the plural becomes הָהָרִים. Before ם and ך, gutturals which are least capable of reduplication, we always find a Qamets; as, הָאָדָם, *the man*. אָרֶץ, with the article, becomes הָאָרֶץ; comp. Ex. IV. <sup>15</sup>.

### EXAMPLES.\*

The wise man. Man is<sup>1</sup> dust of<sup>2</sup> the earth. The

29) שְׁכַרְתִּי. 30) בְּנֵי, from בֶּן, *a son*. 31) Respecting the genitive, see on Ex. III. \*. 32) The indefinite article is never translated.

Ex. V. \* These examples will also serve as a repetition of the two first exercises.

1) הָיָה. 2) מִן with Maqqeph, therefore מִן.

great mountain<sup>3</sup> The way (is) great<sup>4</sup>. The people heard<sup>4</sup> the Lord. The trespass. The mountains. The oath. The Lord. The father. The anointed. The summer. The maid servant. The day. The burden. The earth. The ring. The dust. The smoke. The man does<sup>5</sup> a favour. The strength is small. The lance. The bath. The heat. The violence. The mouth. The Lord ruleth<sup>6</sup> over the heavens. The stream. The Jordan. The Lord said<sup>7</sup> to<sup>8</sup> Satan. The locust. The palmer-worm. The fly and the caterpillar have eaten<sup>9</sup> the<sup>10</sup> remainder. The life. The cattle. Creeping things. The birds. The stag. The fallow deer. The wild goat. The stork. The pelican. The owl. The upupa. The day (is) yet high<sup>11</sup>.

VI. *The prepositions ב, כ, ל, with nouns which have the article.*

(Stuart, § 152 (a) Note. Lee, art. 174, 9.)

When the prepositions ב, כ, ל, come before the article, the ה of the article falls away, and its vowel only remains. In this the rules laid down for the last exercise are strictly observed; e. g., *in the heaven*, בַּשָּׁמַיִם, syncopated from בְּהַשָּׁמַיִם. But after the conjunction ו, ה always remains; e. g., *and the word*, וְהַדָּבָר, not וְדָבָר.

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3) The mountain the great. 4) Heard, שָׁמַע לְ. 5) עָשָׂה. 6) מָשַׁל. 7) אָמַר. 8) אֵל, with Maqqeph. 9) אָכְלוּ. 10) The accusative has nothing to distinguish it. 11) Say, yet high (גָּדוֹל) the day.



EXAMPLES.

And he spake<sup>1</sup> to<sup>2</sup> the king. He speaks<sup>3</sup> as a friend to me<sup>4</sup>. Upon<sup>5</sup> the mountains<sup>6</sup>. As the night. On the day. In<sup>5</sup> the row. They shall not stand<sup>7</sup> in the judgment before the Lord. In the land. The Lord sitteth<sup>8</sup> in the heaven. The cattle dieth<sup>9</sup> like man. Moses led<sup>10</sup> the<sup>11</sup> people in the wilderness. I have given<sup>12</sup> corn to<sup>13</sup> the righteous<sup>14</sup>. Three towns<sup>15</sup> are on this side of<sup>13</sup> the Jordan. He will cast them<sup>16</sup> into the fire. The Lord hath not given me over<sup>17</sup> unto<sup>18</sup> death. To<sup>13</sup> the upright there ariseth<sup>19</sup> light in darkness. He put on<sup>20</sup> cursing as a garment: and it is come<sup>21</sup> like water into his bowels, and like oil into his bones<sup>22</sup>. A thousand years<sup>23</sup> in thy sight<sup>24</sup> (are) as a watch in the night. Man passeth away<sup>25</sup> like grass. The Lord hath set<sup>26</sup> a tabernacle for the sun in<sup>6</sup> the heavens.

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Ex. VI. 1) And he spake, וַיֹּאמֶר. As this form will be of frequent occurrence in these exercises, it will be well for the learner to impress it on his memory, although he might not be able to analyze it. 2) לְ. 3) אָמַר. 4) אֵלַי, in pause for אֵלַי. 5) כִּי. 6) הָרִים; see Ex. V. 7) They shall not stand, לֹא־יָקוּמוּ. 8) יָשֵׁב. 9) מָתָה. 10) הָבִיא. 11) הַ, the sign of the accusative, is to be joined by the line Maqqeph (Ex. III.) to the substantive, which also takes the article. On עִם with the article, compare Ex. V. 12) I have given, נָתַתִּי. 13) לְ. 14) The accusative does not here take any sign. 15) Three towns, שְׁלֹשׁ עָרִים. 16) He will cast them, יַפִּילֵם. 17) Hath not given me over, לֹא נָתַנִּי. 18) לְ. 19) Ariseth, יָרָח. 20) He put on, לָבַשׁ. 21) And it is come, וַתָּבוֹא. 22) Bones, עֲצָמוֹת. 23) A thousand years, אֶלֶף שָׁנִים. 24) i. e. in thine eyes, בְּעֵינֶיךָ. 25) הָלַךְ. 26) Hath set, שָׂם.

## VII. *Personal pronouns, or, pronouns inseparable.*

(Stuart, § 164. Lee, art. 145.)

The personal pronouns are used for the nominative, (the exceptions are given in the syntax,) and are called separable because they do not, as the pronominal suffixes, form one word with a noun or verb, but stand separately in their own forms: their use is either to add emphasis, or to denote opposition to some other person.

### EXAMPLES \*.

I, I have set<sup>1</sup> my king<sup>2</sup> on Sion. My son<sup>3</sup> (art) thou<sup>4</sup>, I, I have begotten thee<sup>5</sup>. Thou, Lord, art a shield for me<sup>6</sup>. The daughter<sup>7</sup> of Bethuel (am) I. Behold I stand<sup>8</sup> by the well of water. Ye (*femin.*) shall not go<sup>10</sup> to the temple. We know<sup>11</sup>, Lord, thy commandments. He (it was) who killed<sup>13</sup> the man.

Ex. VII. \* Wherever in English the pronoun is repeated, it must be expressed in Hebrew.

1) I have set, נָסַכְתִּי. 2) My king, מֶלְכִּי. 3) My son, בְּנִי. 4) Observe. When the substantive verb *to be* (*esse*) occurs in connection with a personal pronoun, the Hebrew generally omits the verb, and uses only the pronoun. The substantive verb may even be omitted, where the pronoun is not required for the sake of perspicuity. 5) I have begotten thee, יָלַדְתִּיךָ. 6) For me, i. q. about me, בְּעָדִי. 7) בַּת, to be joined by Maqqeph to the word following. 8) i. e. I standing; נָצַב, standing. 9) עָלַי. 10) Shall not go, אֶל-הַמִּלְכָּה. 11) יָדַעְנוּ. 12) Thy commandments, מִצְוֹתֶיךָ. 13) Killed, הָמִית.



They (are) daughters<sup>14</sup> of Canaan. He (is a) son<sup>15</sup> of Jacob. They (are) sons<sup>16</sup> of Israel. Ye, sons of Israel, shall see<sup>17</sup> God. We, (O) God, will come<sup>18</sup> to thee<sup>19</sup>. He said to her<sup>20</sup>, whose daughter<sup>21</sup> art thou? Where<sup>22</sup> shall we dwell<sup>23</sup>.

### VIII. On the Pronoun demonstrative.

(Stuart, § 167. Lee, art. 176.)

The pronoun demonstrative is : Sing. masc. הַזֶּה, *this*, fem. הַזֹּאת (זֶה, זֹה) *this*, comm. הַזֶּה (only in poetry). Plural מֵאֵלֶּיךָ, more frequently מֵאֵלֶּיהָ, *these*. The fem. הַזֹּאת is frequently found where we should use the neuter.

### EXAMPLES.

Who<sup>1</sup> hath required<sup>2</sup> this at thine hand<sup>3</sup>. These (are) the generations<sup>4</sup> of Noah. Lo, this have we searched<sup>5</sup>, so<sup>6</sup> it<sup>7</sup> (is). To thy seed<sup>8</sup> will I give<sup>9</sup>

14) Daughters of, בָּנוֹת, (Canaan). 15) בֶּן, to be joined by Maqqeph to the word following. Respecting the change of vowel, see Ex. III. 16) Sons בָּנֵי of (Israel), as in the preceding example. 17) Shall see, תִּרְאֶה. 18) Will come, נָבֹא. 19) To thee, אֵלֶיךָ. 20) He said to her, וַיֹּאמֶר אֵלֶיהָ. 21) Whose daughter? בַּת־מִי. 22) עַל־מָה. 23) Say, where (אֵיחָ) we dwelling? יֹשְׁבִים, dwelling.

Ex. VIII. 1) מִי. 2) בָּקֵשׁ. 3) Thine hand, יָדְךָ; as to how מִן is to be prefixed, see Ex. I. 4) תּוֹלְדוֹת. 5) We have searched, חִקְרְנִי. 6) בֶּן, with Maqqeph. But the Tseri of this בֶּן cannot be shortened. 7) Prop. הִיא, but on account of הַזֹּאת, here the feminine, הִיא. 8) To thy seed, לְזַרְעֶךָ, the prefix ל (to) is the sign of the dative. 9) Will I give, אֶתֵּן.

this<sup>10</sup> land. This<sup>10</sup> people dwelleth<sup>11</sup> in Egypt. This<sup>10</sup> mountain (is) holy. One shall say<sup>12</sup>, I (am) the Lord's<sup>13</sup>; and another shall call himself\* by the name of Jacob. These (are) sons of Israel<sup>14</sup>, those (are) daughters of Canaan<sup>14</sup>. This I spake<sup>15</sup> before God.

### IX. *The Pronoun relative.*

(Stuart, § 168. Lee, art. 177.)

The pronoun relative **אֲשֶׁר**, *who, which*, remains without any change in gender or number.

### EXAMPLES.

The book which<sup>1</sup> he has written<sup>2</sup>. The tree which the man has felled<sup>3</sup>. The woman, whom I have seen<sup>4</sup>. The righteous<sup>5</sup> who love<sup>6</sup> God. The day which shall come<sup>7</sup>. The daughters<sup>8</sup> which she bare<sup>9</sup>. The word which the Lord spake<sup>10</sup>. This (it was) which the father hath done<sup>11</sup>. The girdle

10) The pronoun with the article repeated is frequently put after the substantive;—the land the this. 11) **יָאֵמַר**. 12) **יֹאמַר**. 13) The Lord's **לַיהוָה**; comp. Ex. IV. The prefix **לְ**, as in **לְיִצְחָק**, contains the idea of approaching, of belonging to, which also exists in the dative. \* **יִקְרָא**. 14) See Ex. VII. <sup>16</sup>, and <sup>14</sup>. 15) I spake, **אָמַרְתִּי**.

Ex. IX. 1) The accusative, which might be distinguished by an **אֶת** prefixed, is also left without this sign. 2) He has written, **כָּתַב**. 3) He has felled, **הִפִּיל**. 4) I have seen, **רָאִיתִי**. 5) Plur., **צַדִּיקִים**. 6) **אֲהַבּוּ**. 7) Shall come, **יָבֹא**. Plur., **בָּנוּת**. 9) She bare, **יָלְדָה**. 10) **אָמַר**. 11) Hath done, **עָשָׂה**.

which thou hast bought<sup>12</sup>. God sheweth<sup>13</sup> the way which we shall go<sup>14</sup>. The heathen who fear not<sup>15</sup> the Lord<sup>16</sup>. He heard<sup>17</sup> the words<sup>18</sup> which thou spakest<sup>19</sup> unto me<sup>20</sup>.

### X. The Pronoun interrogative.

(Stuart, § 170. Lee, art. 173.)

The interrogative pronoun, **מִי** *who* ? masc. and fem., and **מָה** *what* ? neut., undergoes no further changes ; only, instead of **מָה**, **מַה** is used whenever the article would become **הַ** ; comp. Ex. V. : and before the line Maqqeph, **מָה** becomes **מַה־** ; comp. Ex. III.

### EXAMPLES.

And Isaac said<sup>1</sup>, who (art)<sup>2</sup> thou ? and he said, I (am) Esau. And he saw<sup>3</sup> the children<sup>4</sup>, and said, who (are) these<sup>5</sup> ? And he said, who (art) thou ? and she said<sup>6</sup>, I (am) Ruth, thine handmaid<sup>7</sup>. What (is) thy name<sup>8</sup> ? Who can understand<sup>9</sup> (his) errors<sup>10</sup> ? What said<sup>11</sup> the Lord to Abraham ? Why<sup>12</sup>

12) Thou hast bought, **קָנִיתָ**. 13) **הִגִּיד**. 14) We shall go, **נֵלֵךְ**. 15) They fear not, **לֹא־יִרְאוּ**. 16) The accusative is to be expressed by **אֵת** with the line Maqqeph. For the change of vowel, see Ex. III. 17) **שָׁמַע**. 18) **דְּבָרִים**, plur. of **דָּבָר**. 19) Thou spakest, **אָמַרְתָּ**. 20) To me, **אֵלַי**, in pause for **אֵלַי**.

Ex. X. 1) Ex. VI. <sup>1</sup>. 2) Ex. VII. <sup>4</sup>. 3) And he saw, **וַיֵּרָא**. 4) Accus. *the children*, **אֶת־בָּנָיו**, or, **אֶת־הַיָּלְדִים** from **יָלַד**, *a son*. 5) Ex. VIII. With the article. 6) And she said, **וַתֹּאמֶר**. 7) Thine handmaid, **אֲמָתִי**, in pause for **אֲמָתִיךָ**. 8) Thy name, **שְׁמֶךָ**, from **שֵׁם**, *a name*. 9) **יָבִין**. 10) Plur., **שְׁגִיאוֹת**. 11) **אָמַר**. 12) Properly an expression of surprise, and to be rendered by **מַה**, as the Latin, *quid vero* ? and Greek, *τί δὲ* ;



do the waters swell<sup>13</sup>? Who is lord over us<sup>14</sup>? What has the man done amiss<sup>15</sup>? What doth the friend require<sup>16</sup>? Who will go<sup>17</sup> to<sup>18</sup> the mountains<sup>19</sup>? What hath this<sup>21</sup> man engraven<sup>20</sup>? Why anointest thou<sup>22</sup> this<sup>21</sup> king? What (is) this<sup>23</sup>? speak<sup>24</sup>! What doth Moses desire<sup>25</sup>? What does the friend wish<sup>26</sup>? What must be done<sup>27</sup> with<sup>18</sup> the queen? What said<sup>11</sup> Samuel to you<sup>28</sup>? Thou shalt know<sup>29</sup> who will come<sup>30</sup> to-day.

XI. *On the regular Noun, which is declined without any change of vowel.*

MASCULINES AND FEMININES IN THE DUAL AND PLURAL.

(Stuart, §§ 325, 326, 328. Lee, artt. 138—140.)

EXAMPLES.

Rulers. Mountains. Princes. Laws. Songs of praise. Scarlet garments. The sea-monsters. The wells. The Hebrew women. The kingdoms. The generations. The year. Two<sup>1</sup> horses. Two seers. Cooks. Two cooks. Good men<sup>2</sup>. Good laws. Gracious masters<sup>3</sup>. Two asses. Two cooks and two cupbearers. Presents. Bullocks. Two voices.

13) בָּצָקָהּ. 14) Say; who (is) lord to us?—to us, לָנוּ. 15) Has done amiss, אָשָׁם. 16) בָּעָה. 17) Will go, יֵלֵךְ. 18) בָּ. 19) הָרִים, plur. of הָר. 20) Has engraved, חָקַק. 21) Respecting the position of the demonstrative, see Ex. VIII. 10. 22) Thou anointest, מָשַׁחְתָּ. 23) Ex. VIII. 24) מַלְכִּי. 25) אֲנִי. 26) חָפֵץ. 27) Say, what (is) to do;—to do, לַעֲשׂוֹת. 28) תֵּדָע. 29) Thou shalt know, תֵּדָע. 30) בָּרִיא.

Ex. XI. 1) The number *two* must be rendered by the dual. 2) Plur. מַלְכִּים from מֶלֶךְ; say, men good. The adjective, according to the rule, is placed after the substantive. 3) מֵרִידִים, plur. of מֵרִיד.

Two walls. Two bullocks. Voices. Walls. Two princes. The flames. Heroes. Two heroes.

## XII. *The construct state.*

(Stuart, §§ 332—335. Lee, art. 143.)

The word which, in Latin or Greek, would be in the genitive, remains unchanged, and is pronounced in close connection with the preceding noun : whence it follows, that the tone rests on the last word, and the form of the first is shortened. The changes are :

1. Instead of the plural and dual terminations םֿ and םֿֿ, the construct form has םֿ.
2. Of the feminine terminations, the singular םֿֿֿ is changed into םֿֿ, the plural form םֿֿֿ remains.
3. Nouns in םֿֿֿ retain םֿֿֿ in the construct state ; but the termination םֿֿ becomes םֿֿֿ, as, םֿֿֿ, *life*, construct form, םֿֿֿ.

### EXAMPLES.\*

The<sup>1</sup> horses of the father. The man of the shield.

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Ex. XII. \* The examples are such that they form the construct state without any change of vowel, and in the singular, therefore, the construct state of the masculines is not different from the absolute state.

1) Of two words in the construct state, the second usually has the article whilst the first is without it, although the second never has it except the demonstrative force of the article is to be expressed. Stuart, § 412 (a) ; Lee, art. 224. 8.

The garment of the brother, and the garments of the mother. The psalms of David. The princes of the land. The dominions of the kings<sup>2</sup>. The refuge of sinners. The laws of the upright. The lily of the field and the fig-tree of the plain. The ploughers of the field<sup>3</sup>. The two songs of the king. The desire of the friend (*fem.*). Information of the theft. The purse of gold. The witnesses of the oath. The two heroes of the war. The plane-trees of paradise. The light of heaven. The rivers of Egypt. The upper chamber of the palace. The plants of the plantation. The mantle of the king.

XIII. *Mode of expressing the relations of Dative, Accusative, and Ablative.*

(Stuart, §§ 426, 427, 430.)

Since the Hebrew has no declension or terminations of case, it expresses the relations of the oblique cases of other languages by means of prepositions; namely, that of the dative by לְ, of the accusative by אֶת (with Maqqeph, אֶת־), and of the ablative by מִן (*from, out of*), or, בְּ (*in, at,*) and other prepositions.

*Remark.*—This rule, which is generally inserted in the syntax, must be introduced thus early, otherwise the learner will be kept too long from practice in the oblique cases. Since the preposition מִן has already been made familiar to him in the first exer-

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2) מְלָכִים, plur. of מֶלֶךְ. 3) To be rendered by the dual.



cise, examples will be here given for practise in the dative and accusative only. The prepositions do not cause any change in the noun with which they are placed, as is the case in Latin and other languages.

EXAMPLES.\*

In the beginning God created<sup>1</sup> the<sup>2</sup> heaven and the earth. God made<sup>3</sup> the firmament of heaven, and the sun, and the moon, and the stars<sup>4</sup>. And God saw<sup>5</sup> the light, that it was good<sup>6</sup>. And God called<sup>7</sup> the light day, and the darkness night. And he called the firmament heaven, and the dry land earth, and the flowing together of the waters sea. And God created<sup>1</sup> the whales and every<sup>8</sup> soul<sup>9</sup> of life, and all birds, and all creeping things. Fill<sup>10</sup> the land. The Lord loveth Israel, and also Israel loveth<sup>11</sup> the Lord. I have given<sup>12</sup> you<sup>13</sup> every herb for food. The woman gave<sup>14</sup> to the man of the fruit of the tree. And God saw every thing<sup>15</sup> that

Ex. XIII. \* When it is not expressly mentioned to the contrary, the accusative must be expressed by **את** with Maqqeph.

1) **בָּרָא**. 2) **את** without Maqqeph. 3) Made, **עָשָׂה**. 4) Plur. **כוֹכָבִים**. 5) And saw, **וַיֵּרָא**. 6) Say, that good (it was). 7) And he called, **וַיִּקְרָא**. 8) **כָּל**, **כָּל־**. If **כָּל** is to be placed before a substantive, it must be used after **את**; thus, **את־כָּל**. If the article is to be inserted, it must be put with the noun; e. g. *the whole earth*, **כָּל־הָאָרֶץ** not **הָאָרֶץ כָּל**, because **כָּל** is originally a substantive (*totality, the whole*), and, agreeably to what has been said in Ex. XII.<sup>1</sup>, does not take the article in the construct state. 9) **נֶפֶשׁ** and **פְּרִי** remain unchanged in the construct state of the singular. 10) **מָלֵא**. 11) **אֱהֵב**. 12) I have given, **נָתַתִּי**. 13) **לָכֶם**. 14) **נָתַתָּה**. 15) Also **כָּל** can take **את** as a sign of the accusative.

he had made. I have seen<sup>16</sup> the garden which he has planted<sup>17</sup>. The earth (belongeth) to the Lord. God sheweth<sup>3</sup> mercy to David. The river Pison compasseth<sup>18</sup> the whole<sup>8</sup> land of Havilah<sup>19</sup>.

XIV. *The regular Noun (which suffers no change of vowels) with suffixes.*

(Stuart, § 336. Lee, art. 145, 5, etc.)

EXAMPLES.

Thy whip. Our whip. Thy strife. His voice. Your (*masc. pl.*) whip. My thorn. Your (*masc. pl.*) thorn. Thy (*fem.*) voice. Thy (*fem.*) thorn. Your (*fem. pl.*) voices. His thorns. Your (*masc. pl.*) voices. Your (*masc. pl.*) whips. Your (*masc. pl.*) contentions. Our rows. Their (*masc.*) horses. His bullocks. Thy mantle. Our refuge. His seed. Their laws. My wisdom. Your wells. Her wells. His purse. Our bed. Your mantles. Their (*fem.*) chain. Their (*masc.*) chain. Her chain. Their (*masc.*) chains. From his mantle. Out of our bottle. In his prayer he praised<sup>1</sup> the Lord. The woman came<sup>2</sup> from her booth. Through<sup>3</sup> your subtilty I (am) poor. In thy joy shalt thou die<sup>4</sup>. My curses fall<sup>5</sup> upon thee<sup>6</sup>. Thy (*fem. sing.*) wounds (were) great<sup>7</sup>.

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16) I have seen, רָאִיתִי. 17) נָטַע, he has planted. 18) סָב. 19) With the article; proper names do not usually take the article. Stuart, § 413 (1); Lee, art. 221 (3.)

Ex. XIV. 1) He praised, הוֹדָה. 2) בָּאָה. 3) בָּ. 4) Thou shalt die, תָּמוּת. 5) נָפְלָה. 6) Upon thee, עָלֶיךָ. 7) גדולות.

# ON THE REGULAR VERB.

(Stuart, §§ 171—222. Lee, artt. 182—197.)

## KAL.

(Stuart, §§ 181, 194—202. Lee, artt. 188—192.)

## XV. *On the Præterite Kal.*

(Stuart, § 194. Lee, art. 188.)

### EXAMPLES.\*

The princes went<sup>1</sup> into the palace. They sent seven thousand<sup>2</sup> camels<sup>3</sup>. Thou Lord, thou triest\*\* the heart. Thou visitest the brother. Thou hast torn his yoke<sup>4</sup> from off<sup>5</sup> thy neck. Thou pitchest the ark from within and from without with pitch. Asenath bare to Joseph, Manasseh and Ephraim. Ye polish the iron. I do not trust in oppression and robbery. Trust in the Lord, and pour out your hearts before him<sup>6</sup>. I have poured out the anger. The soul remembers God. Think not

Ex. XV. \* Several verbs with gutturals occur in this exercise, yet only in forms which suffer no change of vowels in consequence.

1) Here observe, once for all, that the Hebrews express our imperfect, perfect, pluperfect, and even our present, by their perfect. Cases in which the Hebrews also make a finer distinction belong to the syntax. 2) Seven thousand, שִׁבְעַת אֲלָפֵי. 3) Plur. גִּמְלִים, from גִּמְלָה. \*\*) See Ex. XIII. 4) His yoke, עֲלֵי. 5) מִעָלָיו. 6) Before him, לִפְנֵי.



upon the kindness<sup>7</sup> which I have shewn<sup>8</sup> to you<sup>9</sup>.  
Ye have spoken good. The kings<sup>10</sup> sit upon<sup>11</sup> the  
throne. The queen rejoiceth over<sup>11</sup> gold and  
silver.

### XVI. *Infinitive Kal.*

(Stuart, §§ 195, 196, 212 (2) and (3). Lee, art. 190, 6—8.)

The infinitive has two forms, called its absolute and its construct state. The absolute form occurs only when the infinitive is used as an accusative absolute, i. e. adverbially, and when in Latin we should have the gerund in *do*; e. g., שְׂאוֹל שְׂאוֹל, *interrogando interrogavit*. In all other cases we find the apocopate form; e. g., to write, כָּתַב.

#### EXAMPLES.

They went to\* sharpen the share. The sons of<sup>1</sup> Jacob came<sup>2</sup> to<sup>3</sup> Joseph to buy corn. The vine-dresser has pruned<sup>4</sup> the vineyard. He goes to prune the vineyard. The father died<sup>5</sup> in the weeping. He commanded<sup>6</sup> to think upon. The king subdued<sup>7</sup> the enemy. They came<sup>2</sup> in order to subdue the enemy. And David arose<sup>8</sup> in order

7) Accusative. 8) I have shewn, עָשִׂיתִי. 9) לָכֶם. 10) מְלָכִים. 11) עַל. Plur. מְלָכִים, from מֶלֶךְ.

Ex. XVI. \* To, i. e. in order to, לְ with an infinitive. This לְ is to be prefixed according to the rule given in Ex. IV. 1) The sons of, בְּנֵי, construct state of בָּנִים, plur. of בֵּן. 2) בָּאֵי. 3) אֶל with the line Maqqeph. Ex. III. 4) i. e. pruning (*inf. absol.*) he has pruned, וַיִּצָּרֵם. 5) נָפַת. The (ִ) under the נ is Qamets Hhateph. 6) צִוָּה. 7) The construction as in 4. 8) וַיָּקָם. The (ִ) under the ק is Qamets Hhateph.

to dwell in Jerusalem. He hath ceased<sup>9</sup> to hide the face. He keepeth<sup>7</sup> truth. Cease<sup>11</sup> from keeping anger<sup>12</sup>. God judgeth<sup>7</sup> the people. God cometh<sup>13</sup> to judge the children<sup>14</sup> of Israel.

## XVII. Imperative Kal.

(Stuart, §§ 201, 212 (5). Lee, art. 191.)

The imperative is the same in sound with the infinitive construct, but forms a feminine and a plural. There is no third person to the imperative, nor an imperative to the passive voice (the exceptions must be learnt from the grammar), but these are supplied by the future.

### EXAMPLES.

Buy us<sup>1</sup> some<sup>2</sup> corn. Tremble, inhabitants<sup>3</sup> of the land. Gather the children\*. Write to the Jews as (is) good in your<sup>4</sup> eyes; and seal (it) with the king's seal. Trust in the Lord, and pour out the heart before him<sup>5</sup>. Hear my voice, daughter of the king. Daughters<sup>6</sup> of Israel, think of the house of God. Pursue the enemy<sup>7</sup>. Ye women

9) חָדַל. 10) Ex. XIII. 11) דָּחַף. 12) The Hebrews retain with the infinitive the cases governed by the verb: therefore, 'anger' must be rendered by an accusative. 13) כָּא. 14) בָּנָי, construct state of בָּנִים, and to be joined by Maqqeph to the word following. Cf. 1).

Ex. XVII. 1) לָנִי. 2) מֵעֵט. 3) יֹשְׁבֵימָ, construct state יֹשְׁבֵי. \*) עוֹלָלִים. 4) Your eyes, עֵינֶיךָ, from עֵין. 5) Before him, לִפְנֵי. 6) בָּנוֹת, construct state, בְּנוֹת. 7) אֹיְבִים, from אוֹיֵב.

assemble the sons<sup>8</sup>. Pursue, women<sup>9</sup>, the wicked. Praise God! Remember, Lord, the reproach of thy servant<sup>10</sup>. Recompense thy servant. Remember me<sup>11</sup>, Lord of Hosts.

### XVIII. *Future Kal.*

(Stuart, §§ 197, 198, 200, 212 (4.) Lee, art. 189.)

The future [by Lee called *the present*] of transitive Kal (i. e. with Pattahh, e. g., כָּתַב, *is formed with Hholem* (יִכְתֹּב), of intransitive Kal (i. e. with Tseri or Hholem, e. g., קָטַן, *with Pattahh* (יִקְטֹן).

#### EXAMPLES.

Mine enemy will sharpen his eyes<sup>1</sup> upon me<sup>2</sup>. Joseph shall sell the corn to the Egyptians. I will pursue and kill the enemy. I will pour out the soul before the Lord. The king will be very wroth. They shall not deal out bread. Thou shalt sharpen the sword. Ye shall dwell in heaven. I will subdue the enemy<sup>3</sup>. Thou, woman, shalt prune the vineyard. We will lament the man. Ye daughters<sup>4</sup> of Israel shall remember God. God will remember all men<sup>5</sup>. I will dwell in the house of God. I will hide the face before God. Ye sons<sup>6</sup> of Canaan shall lament the wickedness.

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8) כָּבִיד, from כָּן. 9) נָשִׁים, from the sing. אִשָּׁה. 10) Thy servant, עַבְדְּךָ, in pause עַבְדְּךָ; from עָבַד. 11) לִי to be joined by Maqqeph to the preceding word.

Ex. XVIII. 1) His eyes, עֵינָי. 2) Upon me, לִי. See Ex. XVII. <sup>10</sup>. 3) Ex. XVII. <sup>7</sup>. 4) Ex. XVII. <sup>6</sup>. 5) All men, אֶת-כָּל-אָדָם. 6) Ex. XVI. <sup>1</sup>.



XIX. *Participle Kal.*

(Stuart, §§ 202, 212 (6) (7). Lee, art. 192).

The Hebrews frequently use the participle where other languages employ a finite mood, or a proposition with the pronoun relative.

EXAMPLES.

Zillah bear Tubalcain, who<sup>1</sup> polished all kinds of instruments and iron. God (is<sup>2</sup>) a righteous judge<sup>3</sup>. Every creeping thing that creepeth upon the earth was destroyed<sup>4</sup>. A man of wickedness (is one) who winketh with his eyes<sup>5</sup> and speaketh with his feet<sup>6</sup>. Ahasuerus ruled<sup>7</sup> from India unto Ethiopia. The king ordered<sup>8</sup> that<sup>9</sup> every man should rule in his own house<sup>10</sup>. Hege was<sup>11</sup> chamberlain<sup>12</sup> of king Ahasuerus, and keeper<sup>13</sup> of the women. Thou (art he) that subdueth the people. He (it is) who pursues the king. Thou, Lord, art blessed<sup>14</sup> among<sup>15</sup> the children<sup>16</sup> of Israel. The enemy that troubleth you<sup>17</sup>. He pursueth<sup>18</sup> the man.

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Ex. XIX. 1) The relative pronoun in this exercise is not to be rendered by **אֲשֶׁר**, but to be omitted, and the verb belonging to it to be put in the participle. 2) See Ex. VII. 4. 3) i. e. judging right. 4) Was destroyed, **נִשְׁמַד**. 5) Ex. XVIII. 1. 6) His feet, **רַגְלָיו**. 7) i. e. he, a ruler; Ex. VII. 4. 8) **צִוָּה**. 9) That, should be, **לִיהְיוֹת**. 10) His house, **בֵּיתוֹ**. 11) **הוּא**; see Ex. VII. 4. 12) **סָרִיס**, construct state **סָרִיסִים**. 13) By the participle. 14) By the part. pass. (Paul) of **בָּרַךְ**. 15) **בְּתוֹךְ**. 16) Ex. XVI. 1. 17) **אֹתְכֶם**. 18) i. e., he (is) pursuing.

XX. *Niphal*.

(Stuart, §§ 182, 213. Lee, artt. 183, 1—3, 193).

Niphal has generally a *medial* (reciprocal) signification; but also frequently a *passive* one. Verbs which have no Kal, have in Niphal an *active*, or *neuter* signification, and are, as it were, *deponents*.

## EXAMPLES.

Thy words<sup>1</sup> are sweet as honey. Their judges<sup>2</sup> are thrown over<sup>3</sup> a rock, in order that<sup>4</sup> they may hear<sup>5</sup> my words<sup>6</sup> that they are good<sup>7</sup>. I shall be destroyed, I and my house<sup>8</sup>. The soul that blasphemeth<sup>9</sup> shall be rooted out from among\* the people. The king's scribes<sup>10</sup> were called, and there was written to all people according to all that<sup>11</sup> Haman had commanded<sup>12</sup>. A writing, written in the name<sup>13</sup> of the king, is not<sup>14</sup> to revoke<sup>15</sup>. The prophet will prophecy peace. His kingdom shall be broken and divided<sup>16</sup> to<sup>17</sup> the four<sup>18</sup> winds of heaven. I have broken his heart<sup>19</sup>. All your

Ex. XX. 1) Thy words, אִמְרֵי. 2) Their judges, שֹׁפְטֵיהֶם. Respecting the interpretation of this verse, see Simonis' Lexicon, v. שָׁמַט. 3) בִּידֵי, from יָד and בָּ (a hand). 4) וְ. 5) שָׁמַע is a verb Lamedh Guttural, but in this form is quite irregular. 6) My words, אִמְרֵי. 7) That they are good, כִּי־טֹבִים. 8) My house, בֵּיתִי. 9) גִּדְּפָה, fem., because נֶפֶשׁ (soul) is a fem. \*) מְקַרְבִּים. 10) Scribes of, סֹפְרֵי, from סָפַר. 11) כָּל־אִשָּׁר. 12) צִוָּה. 13) שֵׁם, also in the construct state. 14) Is not, אֵין. 15) To revoke, לֹא־יָשִׁיב. 16) And will be divided, וְיִחַדָּל. 17) לְ. 18) אַרְבַּע; the article is not to be expressed in Hebrew. 19) His heart, לִבּוֹ.

ways<sup>20</sup> are not hidden from me<sup>21</sup>. Your iniquity<sup>22</sup> is not hidden before me. The earth shall be corrupt before God, and<sup>23</sup> it shall be filled with<sup>24</sup> wickedness.

## XXI. *Piel and Pual.*

(Stuart, §§ 183, 184, 214, 215. Lee, art. 183, 4—6, 194).

Piel has usually the causative signification of Kal; hence the english “*to cause*,” may frequently be rendered by this form. It also frequently bears the signification of Kal, or is an intensive of Kal. The Pual has the passive signification of Piel.

### EXAMPLES.

My lips<sup>1</sup> speak purely<sup>2</sup>. A mouth which speaketh<sup>3</sup> great things<sup>4</sup>. The Lord buildeth<sup>5</sup> Jerusalem, and will gather together the outcasts<sup>6</sup> of Israel. Thy tongue<sup>7</sup> deviseth<sup>8</sup> mischiefs; like a sharp<sup>9</sup> razor, working<sup>10</sup> deceitfully<sup>11</sup>. I have gathered you<sup>12</sup> together, and blown upon you<sup>13</sup> with the fire<sup>14</sup> of

20) Your ways, *דרכיך*, from *דָּרַךְ*. 21) Before men, *בְּלִפְנֵי*. 22) Your iniquity, *עֲוֹנֶךָ*. 23) *וְ* followed by Daghes. 24) The simple accusative.

Ex. XXI. 1) My lips, *שִׁפְרִי*. 2) To be pure, *כָּרַר*; use the pass. part. Kal. 3) Use the participle; comp. Ex. XIX. 4) Great things, *גְּדֻלּוֹת*. 5) *בִּנְיָה*, construct state of *בִּנְיָה*, (*a builder, founder*). 6) Construct form *נִדְחֵי*, from *נִדְחָה*, plur. *נִדְחִים*. 7) Thy tongue, *לְשׁוֹנְךָ*. 8) *תַּחֲשֹׁב*. 9) Part. Pual. 10) Working, *עֹשֶׂה*. 11) *רַמְיָה*. 12) *אֶתְּכֶם*. 13) Upon you, *עָלֵיכֶם*. 14) *אֵשׁ*, and thus also in its construct state.



mine anger. Behold! a great wind, which brake<sup>3</sup> in pieces the rocks<sup>15</sup>, (was) before the Lord. The eyes of all<sup>16</sup> shall wait upon thee<sup>17</sup>. Sanctify the congregation. I wait for thy salvation, O Lord. I also am formed<sup>18</sup> out of the clay, as thou<sup>19</sup>. The waters shall extend themselves greatly over the earth. The wind brake in pieces the rocks<sup>14</sup> before the Lord. He came<sup>20</sup> leaping<sup>21</sup> and dancing<sup>22</sup>.

## XXII. *Hiphil and Hophal.*

(Stuart, §§ 185, 186, 216, 217. Lee, artt. 183, 7, 8, 195).

Hiphil is still more frequently than Piel the *causative* of Kal, and sometimes also it is *intransitive* and *neuter*; e. g. הִצְלִיחַ, *to cause to be prosperous*, and, *to be prosperous*. Hophal is the passive of Hiphil.

### EXAMPLES.

Lo it is I<sup>1</sup> who have hardened<sup>2</sup> the heart<sup>3</sup> of the Egyptians. Joseph was<sup>4</sup> governor over the land: he it was<sup>4</sup> who<sup>5</sup> sold (corn) to all<sup>6</sup> the people. And the woman said<sup>7</sup> to Joab; behold, his head shall be thrown<sup>8</sup> over<sup>9</sup> the wall. Thou<sup>10</sup>, thou art cast out

15) סִלְעִים, from סִלַּע. 16) The eyes of all, עֵינֵי כָל. 17) Upon thee, אֵלַיךָ. 18) Pual. 19) As thou, כַּמוֹךָ. 20) קָא. 21) קָפַץ, to leap; use the part. Piel. 22) קָרַר, Pilpel קָרַרְר; use the part. Pilp.

Ex. XXII. 1) Lo it is I, הִנְנִי. 2) Piel. 3) לֵב, and thus in its construct form. 4) הָיָא, Ex. VII. 4. 5) Ex. XIX. 1. 6) On כָּל, see Ex. XIII. 8. Here the sign of the dative is not attached to the second noun as the article is, but to כָּל; therefore לְכָל-הָעָם. In the same manner also מִן, אֶת, בְּ, לְ, etc., are joined to כָּל. 7) And she said, וַתֹּאמֶר. 8) Hophal. 9) בָּעֵד. 10) Personal pronoun. Ex. VII.

of thy grave as an abominable<sup>11</sup> branch. I destroy your high places. Ye<sup>10</sup>, ye are departed<sup>12</sup> out of the way, and cause many\* to stumble (who live) in the law. Blessing upon<sup>13</sup> the head that selleth corn! Thou knowest all my ways<sup>14</sup>. The fire layeth waste<sup>15</sup> the dwelling<sup>16</sup> of the sanctuary. God is exalted<sup>17</sup> in his power. With<sup>18</sup> God is the power to help<sup>19</sup> and to cast down<sup>20</sup>. The sons of Abraham shall offer a burnt offering upon the altar.

### XXIII. *Hithpael and Hothpaal.*

(Stuart, §§ 187, 218. Lee, art. 183, 9.)

The Hithpael conjugation is principally *reflexive*, and expresses *a making one's self to be that which the Kal signifies*, e. g. קָדַשׁ *to be holy*, הִתְקַדַּשׁ *to make one's self holy, to sanctify one's self*: hence it also expresses *an exhibiting one's self as being or doing that which the ground-form signifies*. The Hothpaal occurs in very few verbs, as פָּקַד *to visit, examine*, טָמֵא *to be unclean*, כָּבַשׁ *to wash*.

#### EXAMPLES.\*

Jehu conspired against Joram. King Joram was

11) Part. Niphal, to be placed after its substantive. 12) Ye are departed, סָרְתֶּם, from סָר. \*) רָבִים. 13) לִי. 14) My ways, דִּרְכִי, from דָּרַךְ. 15) Hophal. 16) מִכּוֹן, from מָכּוֹן. 17) To be exalted, שָׁבַע, Hiphil; use the future. 18) בָּ with אֱלֹהִים would be בְּאֱלֹהִים, but instead of this the Hebrews say בְּאֱלֹהִים. 19) To help, לַעֲזֹר. 20) i. e. To cause to fall.

Ex. XXIII. \* When no conjugation is especially mentioned, the Hithpael is to be used.

returned<sup>1</sup>, in order<sup>2</sup> to be healed in Jezreel of<sup>3</sup> the wounds<sup>4</sup> which the Syrians had given<sup>5</sup> him. The people were wroth, and cursed<sup>6</sup> the king that they suffered hunger<sup>7</sup>. The servants<sup>8</sup> conspired against the master, and slew him<sup>9</sup> upon<sup>10</sup> his bed. The children of Benjamin shall be numbered from the cities<sup>11</sup>. My soul<sup>12</sup> is poured out upon me<sup>13</sup>. The people was numbered. They hold together and do not separate. The Levites, after<sup>14</sup> the manner of their fathers<sup>15</sup> were not numbered<sup>16</sup>. The wicked<sup>17</sup> give themselves up<sup>18</sup> to do<sup>19</sup> wickedness.

#### XXIV. *Promiscuous Examples on regular conjugation.*

##### EXAMPLES.\*

They sow wheat and reap thorns. Ye shall

1) Returned, שָׁב. 2) In order to, לְ; Ex. XVI. 1. 3) מִן with Maqqeph, which hinders the assimilation with the letter following. 4) Plur. מַכּוֹת from מָכָה, which word, being feminine, would properly have מְכוֹת in the plural; many substantives with a feminine form have in the plural a masculine termination, and vice versa, Stuart, §. 322. 5) הָפְנוּ. 6) Piel, with קָ prefixed to the noun governed. 7) That they suffered hunger יָרַעַב, fut. Kal of רָעַב. 8) עֲבָדִים, plur. of עָבַד. 9) And slew him, וַיַּהַרְגֵהוּ. 10) עָלַי. 11) עָרִים, from עִיר, a city. 12) My soul, נַפְשִׁי, fem. 13) עָלַי, upon me. 14) לְ. 15) Their fathers, אֲבוֹתֵיהֶם, irregularly formed from אָב. The more usual form is אֲבֹתָם. אָב is one of the anomalous nouns mentioned by Stuart, § 394. 16) Hothpaal. 17) רָשָׁעִים, plur. of רָשָׁע. 18) To give one's self up, מָכַר, Hithpaal. 19) To do, לַעֲשׂוֹת.

Ex. XXIV. \* Where there is no express mention of the conjugation, Kal is to be employed.



not<sup>1</sup> go to them<sup>2</sup>. The feet of<sup>3</sup> the priests were dipped<sup>4</sup> in the brim<sup>5</sup> of the water. Thou couplest the five<sup>6</sup> curtains, and doublest the sixth<sup>7</sup> curtain. Thou, Lord, wilt number my steps<sup>8</sup>, thou wilt not watch over my sins. And ye, ye shall be gathered<sup>9</sup> one after another<sup>10</sup>. He is as one<sup>11</sup> that gathereth ears<sup>12</sup>. Jacob separated the lambs<sup>13</sup>. I am poured out<sup>5</sup> like water, and all my bones<sup>14</sup> are out of joint<sup>15</sup>. Lo, I<sup>16</sup>, I have conspired against my lord<sup>17</sup>. He went mourning. My groaning is not hid from thee<sup>18</sup>. Thou, thou art cast out<sup>19</sup> of thy grave as an abominable<sup>20</sup> branch. The rod is broken<sup>4</sup> that smote thee<sup>21</sup>. The officers drew near unto Moses. There lacketh not<sup>22</sup> a man of us<sup>23</sup>. Ye shall be remembered<sup>24</sup> before the Lord your God. Remember me<sup>25</sup>, O my God, for good<sup>26</sup>. The butler brought Joseph into remembrance<sup>27</sup> with<sup>28</sup> Pharaoh. The wicked will prevert the words<sup>29</sup> of the right-

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1) לֹא, or, אֵל with Maqqeph. 2) To them, לָהֶם. 3) The feet of, רַגְלָי. 4) Ex. XX. 5) בְּהֶחָצֵה, prop. at the end of the. 6) חֲמִשָּׁה. 7) שְׁשִׁית, with the article, to be put after the substantive. 8) My steps, צֵעַדִי from צָעַד. 9) Pual. 10) One after another, אֶחָד אַחֲרָיו. 11) As one that gathereth, i. e. as (one) gathering. 12) Plur. שֹׁפְלִים, from שָׁפַל, a fem. with a masculine termination in the plural. See Ex. XXIII. 4. 13) כְּשִׁבָּיִם. 14) My bones, עֲצָמוֹתַי. 15) i. e. have separated themselves, Ex. XXIII. 16) Lo, I, הִנְנִי. 17) My lord, אֲדוֹנִי, from אָדוֹן. 18) From thee, i. e. before thee, בְּנִגְדְּךָ. 19) Hophal. 20) Part. Niph. after the substantive. 21) Which smote thee, מַגֵּדְךָ. 22) The negative, as in Latin, is always placed before the verb, to which it is usually joined by Maqqeph. 23) Of us, בְּמִנָּנוּ. 24) Niph. 25) לִי. 26) For good, לְטוֹבָה. 27) To bring into remembrance, זָכַר, Hiphil. 28) אֵלַי. 29) Words of, דְּבָרַי from דָּבַר.

eous. He supported his hand<sup>30</sup> upon the wall. I rose in<sup>31</sup> the morning.

### VERBS WITH A GUTTURAL.

(Staart, §§ 223—233. Lee treats of these with the regular verb.)

#### XXV. *Verbs with a guttural for their first radical.* *Verbs : Pe guttural.*

(Stuart, §§ 224—228.)

#### EXAMPLES.

Assemble the people. Thou shalt serve thy brother<sup>1</sup>. He believed them<sup>2</sup> not<sup>3</sup>. I will divide the spoil<sup>4</sup> of the enemy<sup>5</sup>. I am silent and will not open<sup>6</sup> my mouth<sup>7</sup>. They hold the man by<sup>8</sup> his feet<sup>9</sup>. The house is established for ever. Arm yourselves<sup>10</sup>, men, for the battle. Divide the land into seven parts<sup>11</sup>. Hope<sup>12</sup> in the Lord; be strong, and he shall strengthen thine heart<sup>13</sup>. They bear their sins<sup>14</sup>. Thy land shall be divided by line. The city is not established, the walls shall be

30) His hand, יָדוֹ. 31) בָּ, followed by the article, Ex. VI.

Ex. XXV. 1) Thy brother, אֶחָיו, an irregular noun from אָח, *a brother*. This is one of the anomalous nouns mentioned by Stuart, §. 394. 2) לָהֶם. 3) אֵין. 4) Spoil of, שָׁלַל, from שָׁלַל. 5) Ex. XVII. 7. 6) I will not open, לֹא אֶפְתָּח, from פָּתַח, an irregular noun. 7) מִפִּי, from פִּי, an irregular noun. 8) בְּ. 9) Ex. XXIV.<sup>3</sup>. 10) Niphal. 11) Into seven parts, לְשִׁבְעָה חֵלָקִים. 12) נִחַח, in אֵל. 13) Thine heart, לְבָבְךָ. 14) Their sins, חַטֹּאתֵיהֶם.

broken down. A well of water shall quicken thy bones<sup>15</sup>. The crafty hideth<sup>16</sup> himself, the simple\* are punished. The righteous is delivered out of trouble. When it goeth well with the righteous the city rejoiceth; and when the wicked perish<sup>17</sup> there is shouting. The land shall be divided by<sup>18</sup> lot<sup>19</sup>. No one<sup>19</sup> shall transgress the commandment which the king shall give<sup>20</sup>.

XXVI. *Verbs with a guttural for a middle radical.*  
*Verbs : Ayin guttural.*

EXAMPLES.

The stone shall cry out of the wall, and the beam out of the timber shall answer<sup>1</sup> it. Ye<sup>2</sup>, ye have destroyed the vineyard. The lions roar. The prophets say<sup>3</sup>, he hath said<sup>4</sup>. They quench as tow. They are quenched as the fire of thorns. I am driven away as the locust. I have trusted in the Lord, I shall not slide. Thou hast enlarged my steps<sup>5</sup> under me<sup>6</sup> that my ancles did not slip. And God saw<sup>7</sup> the earth, and behold, it was cor-

15) Thy bones, עַצְמוֹתַיָּהוּ, from עָצָם. 16) Ex. XX. \* פְּתָאִים, plur. of פֶּתַי. 17) When the — perish, i. e. in the perishing of; imp. constr. Kal of אָבַד, with כִּי prefixed. Also, when it is well with, i. e., in the good of, בְּטוֹב. 18) גּוֹרֵל construct form of גִּזְרָה. 19) To be rendered by the third pers. sing. 20) He shall give, יִתֵּן.

Ex. XXVI. 1) Shall answer יַעֲנֶה. 2) Ex. VII. \*. 3) By נְאֻם in the future, said of the prophets. 4) He hath said, נֶאֱמַר. 5) Ex. XXIV. \*. 6) Under me, תַּחְתִּי. 7) Ex. XIII. \*.



rupt. God will shake out from his house<sup>8</sup> every one that doth not keep<sup>9</sup> this<sup>10</sup> word. They open their mouth against me<sup>11</sup>. The wicked shall be shaken from the earth. The king will be very wroth and his anger burns in him<sup>13</sup>. Behold the Lord, the Lord of Hosts, shall lop<sup>14</sup> the bough with terror, and cut down the forest with iron.

XXVII. *Verbs with a guttural for their third radical. Verbs: Lamedh guttural.*

(Stuart, §§ 232—236.)

EXAMPLES.

Remain\* at<sup>1</sup> Jericho until your beard<sup>2</sup> is grown<sup>3</sup>. Help us<sup>4</sup>, O Lord, that<sup>5</sup> we might praise thy name<sup>6</sup>. Who hath divided<sup>7</sup> a bed for the<sup>8</sup> overflowing of waters, that<sup>5</sup> they might fill the desert and wilderness, and that the grass may grow? He will send a writing to the king. Every one slingeth<sup>9</sup> with stones at<sup>10</sup> an hair('s breadth), and doth not<sup>11</sup> miss. The hair is grown<sup>3</sup>. The earth shall open itself, and righteousness shall

8) His house, בֵּיתוֹ, from בֵּית, which is irregular in the plural. 9) יִקַּים future, prop. he will keep upright. 10) Ex. VIII. 10. 11) Against me, עָלַי. 12) Plur. רָשָׁעִים, from רָשָׁע. 13) In him, בוֹ. 14) Say, (is) in (כִּי) lopping a lopper. Ex. XVI.

Ex. XXVII. 1) Remain, שָׁבָה. 2) Your beard, זְקָנְךָ from זָקַן. 3) Piel. 4) Help us, רִחוּץֵנוּ. 5) That, כִּי with an infinitive. 6) Thy name, שְׁמִי in pause שְׁמִיךָ. 7) Hath divided, פָּלַג Piel. 8) Ex. XIII. 9) Particip. Kal. 10) אֵל. 11) לֹא.

grow forth. The Lord shall satisfy thy soul in droughts; thy bones<sup>12</sup> shall he make fat\*. With<sup>13</sup> fruit shalt thou satisfy the land; thou causest<sup>14</sup> herbs to grow for the cattle. Wine maketh glad<sup>15</sup> the heart<sup>16</sup> of man. They have taught the people to<sup>19</sup> swear by Baal, and the people shall learn<sup>17</sup> to<sup>19</sup> swear by my name<sup>18</sup>. Every thing<sup>20</sup> that is upon<sup>1</sup> earth shall perish. Cursed be<sup>21</sup> he<sup>22</sup> that keepeth back his sword<sup>23</sup> from blood. By<sup>1</sup> the Lord<sup>24</sup> shalt thou swear, and him<sup>25</sup> shalt thou serve.

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12) עֲצָמוֹת, plur of עֶצֶם. In order that this passage may not be unintelligible to the learner, let it be briefly remarked that the Hebrew, in his warm country, looked upon rain and dew as a peculiar blessing from God; whence the expression "to wish any one dew or rain from heaven" is equivalent to "to wish any one prosperity." Compare Gen. xxvii. 28, where Isaac blesses his son Jacob with the words, "God give thee of the dew of heaven;" and in Deut. xi. 13, etc., God says to the Israelites, "If ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, *I will give you the rain of the land in his season, the first rain and the latter rain.*" \*) יִחַלֵּיץ. 13) מִן. 14) Use the particip. Hiphil. 15) Fut. Piel. 16) הִלְבֵּב, construct form of לָבַב. 17) Use the plural, because the preceding noun, עַם (people), is a collective. Stuart, §. 480. 18) My name, שְׁמִי, from שֵׁם. 19) הִלֵּךְ with an infinitive. 20) כָּל, to be joined by Maqqeph to the following אֲשֶׁר. The Hholem must be changed into Qamets Hhateph; See Ex. III. 21) To be rendered by the particip. pass. Kal. Cf. Ex. XIX. <sup>11</sup>. 22) By the participle. Comp. Ex. XIX. <sup>1</sup>. 23) His sword, חֶרְבוֹ, from חָרַב. 24) יְהוָה. How הֵא is to be prefixed, see Ex. IV. 25) אֹרְחוֹ.

XXVIII. *Nouns which suffer no change of vowel in declension.*

(Stuart, Decl. I.)

The classification of nouns in Dr. Lee's Grammar, differs so much from that followed in these exercises, that no references to that work can here be given. In the Lexicon may be found to what order etc. each noun belongs.

EXAMPLES.

My sheaf rose<sup>1</sup>. Your sheaves did obeisance<sup>2</sup> to my<sup>3</sup> sheaf. God created<sup>4</sup> whales. The Lord loveth the righteous. The heroes are strong<sup>5</sup>. The liberties<sup>6</sup> of the people. The caravans in the wilderness. The wisdom of Solomon. The riddle of Samson. The fig-tree of Egypt. I have<sup>7</sup> many<sup>8</sup> garments. Fools despise wisdom. The dominion of the king. The deceit of the wicked<sup>9</sup>. The watches of the night. The laws (are<sup>10</sup>) good. The plains and the mountains. The plains of the field and the mountains of the land. The witnesses of righteousness stand up<sup>11</sup> before God. Bottles and purses. Bottles of wine. Songs to the Lord. Take<sup>12</sup> witnesses of righteousness with thee<sup>13</sup>. The lilies of the garden.

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Ex. XXVIII. 1) Rose, קָמָה. 2) Did obeisance, תִּשְׁתַּחֲוֶינָה. 3) See Ex. XIII. for the sign of the dative. 4) Created, בָּרָא. 5) גִּבְרֵי, in pause for גִּבְרֵי. 6) Construct state; Ex. XII. 7) I have, i. e., (are) to me, לִי. 8) Plur., רַבִּים. 9) רַשָּׁעִים, plur. of רָשָׁע. 10) Ex. VII. 4. 11) Stand up, קָמָה. 12) קַח. 13) With thee, אִתָּךְ; in pause, אִתְּךָ.



NOUNS WHICH SUFFER A CHANGE OF  
VOWEL IN DECLENSION.

A. *Masculines.*

XXIX. *Nouns with final Qamets or Pattahh, pure and mutable, whether monosyllables or polysyllables, with preceding vowels immutable.*

(Stuart, Decl. II.)

EXAMPLES.

The Lord hears my voice from his temple. He hid his face. The foundations of the hills shook. According to<sup>1</sup> the cleanness of my hands doth the Lord recompense me<sup>2</sup>. His judgment and his law will I not cast from me<sup>3</sup>. The judgments of the Lord are righteous<sup>4</sup>. Why hidest thou<sup>5</sup> thy face? Your hand<sup>6</sup> will do<sup>7</sup> good. The stars of heaven declare<sup>8</sup> the glory<sup>9</sup> of God. The Lord hath sanctified<sup>10</sup> his temple, and his hand is<sup>4</sup> our rock. I will not go<sup>11</sup> in your waste places. The waste places of Judah shall be<sup>12</sup> a garden of God. The sun is a star of the heavens. There are many<sup>13</sup> waste places of the earth, and throughout the surface of the sea are there many<sup>13</sup> islands<sup>14</sup>.

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Ex. XXIX. 1) הָ. 2) He doth recompense me, הָשִׁיב לִי. 3) I will not cast from me, לֹא אֶסִּיר מִמֶּנִּי. 4) To be righteous, יִצְדֶּק. 5) Why hidest thou, מַה־סִּתְּרָהּ. 6) יָדְכֶם. 7) יַעֲשֶׂה, will do. 8) סִפְּרוּ. 9) כְּבוֹד, construct form of כְּבוֹד. 10) Hath sanctified, קִדְּשׁ. 11) I will not go, לֹא־אֵלֶּה. 12) יְהִיָּה. 13) There are many, רַבִּי. 14) אִיִּים, plur. of אִי.

XXX. *Nouns which have an immutable vowel in the final syllable, and Qamets or Tseri pure in the penult.*

(Stuart, Decl. III.)

#### EXAMPLES.

Rivers of water shall appear<sup>1</sup>. God sheweth mercy<sup>2</sup> to David his anointed. The heavens declare<sup>3</sup> the glory of God. Who will stand up<sup>4</sup> in<sup>5</sup> the place of righteousness? Seventy men<sup>6</sup> were<sup>7</sup> the<sup>8</sup> great men of the city. The great (men) killed<sup>9</sup> the king. Jehu slew<sup>10</sup> all his great (men.) The Lord is Lord of the whole earth. We are<sup>11</sup> lords of the beasts. Be not angry<sup>12</sup>, my lord. Stay the night<sup>13</sup>, my lords<sup>14</sup>. Great and mighty (men) are in the people: and the mighty of the people shall take the land in possession<sup>15</sup>. Lord, consider<sup>16</sup> my meditation. My heart<sup>17</sup> soundeth<sup>18</sup> like pipes. The hunger of the house (is) great. All the males of the town thou shalt not suffer to live<sup>19</sup>. God hath founded the earth upon its foundations. The sun knoweth his going down. And God said<sup>20</sup>, let there be<sup>21</sup> light in the<sup>5</sup> firma-

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Ex. XXX. 1) Shall appear, יֵרָאֵי. 2) Sheweth mercy, עֲשֶׂה חֶסֶד. 3) סִפְּרִי. 4) Will stand up, יָקִים. 5) כִּי. 6) Seventy men, שִׁבְעִים אִישׁ. 7) הָיָה. 8) Respecting the article, see Ex. XII. <sup>1</sup>. 9) הִמִּירֵנִי. 10) Slew, הִקָּה. 11) Simply the personal pronoun, *we*. Cf. Ex. VII. <sup>4</sup>. 12) Be not angry, אַל־תִּחַר. 13) Stay the night, לַיְלָה. 14) See Ex. XXIV. <sup>17</sup>. 15) Will take in possession, יִרְשֶׁה. 16) בִּינָה. 17) My heart, לִבִּי, from לֵב. 18) הִזְמִיחַ. 19) Thou shalt not suffer to live, אַל־תִּחְיֶה. 20) And—said, וַיֹּאמֶר. 21) Let there be, יְהִי.

ment of heaven. Cursed (art) thou<sup>22</sup>, upon thy belly shalt thou go<sup>23</sup>, and dust shalt thou eat<sup>24</sup>. I gave<sup>25</sup> you<sup>26</sup> clothes.

XXXI. *Dissyllabic Nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult.*

(Stuart, Decl. IV.)

EXAMPLES.

The Lord flyeth upon<sup>1</sup> the wings of the wind. There are no<sup>2</sup> words, but their voice is heard<sup>3</sup>. The commandments of the Lord are pure. The gold of the land is good. The trespass of the man (is) great, and the Lord will forgive<sup>4</sup> us our trespass. The man is a slave of his gold. All animals quench<sup>5</sup> their thirst. Wine maketh glad<sup>6</sup> the heart of man. Man<sup>7</sup> returneth<sup>8</sup> to<sup>9</sup> his dust. The wicked shall be destroyed<sup>10</sup> from the earth. The heavens and the earth were finished<sup>11</sup>, and their whole<sup>12</sup> host. And God took<sup>13</sup> from Adam one of his ribs; and he made<sup>14</sup> the rib into a woman.

22) Cursed (art) thou, אָרֹר אֶתָּה. 23) Thou shalt go, הֵלֵךְ. 24) And thou shalt eat, וְתֹאכֵל. 25) I gave, נָתַתִּי. 26) To you, לָכֶם.

Ex. XXXI. 1) עַל. 2) There are no, אֵין. 3) But is heard, הִשְׁמָעוּ. 4) And he will forgive, וְיִסְלַח. 5) הִשְׁבִּינָה. 6) שָׂמַח. 7) אָדָם is a collective noun, and therefore takes a verb in the plural. Comp. Ex. XXVII.<sup>17</sup> 8) Returneth, יָשׁוּבָה. 9) אֵל, with Maqqeph. 10) Shall be destroyed, יִתְמָו. 11) כָּלָה. 12) Their whole;—the suffix must not be put with כָּל, but with עָבָה; therefore, כָּל-עֲבָאָם. 13) And he took, וַיִּקַּח. 14) And he made,—Heb., and he built,—וַיִּבְנֵה.



And Adam said<sup>15</sup>, this is flesh of my flesh. Thou hast spoken<sup>16</sup> lies to me, and the Lord hath heard<sup>17</sup> the lies of thy mouth<sup>18</sup>. Delilah urged upon<sup>19</sup> Samson that he would tell<sup>20</sup> wherein<sup>21</sup> his strength (lay); and Samson said<sup>15</sup>, in the hair of my head. He hates him<sup>22</sup> on account of<sup>23</sup> his words. Your sins shall not be forgiven<sup>24</sup> you<sup>25</sup>.

XXXII. *Dissyllabic Nouns with Tseri pure in the ultimate, and Qamets pure in the penult. In the construct state Tseri passes over into Pattahh, and in some words into Seghol.*

(Stuart, Decl. V.)

#### EXAMPLES.

The vineyard is not pruned<sup>1</sup>; its hedge is broken down<sup>2</sup>. The servant put<sup>3</sup> his hand under the thigh of Abraham, his master. On our shoulders we bear<sup>4</sup> the spear. I have seen<sup>5</sup> stakes at the wall of the city. The old men are dead<sup>6</sup>. The sheep are shut up<sup>7</sup> in the folds; their folds hast thou broken. Put, I pray thee<sup>8</sup>, thine hand under my

15) And—said, וַיֹּאמֶר. 16) Thou hast spoken to me, וַיִּשְׁמַע. 17) And — hath heard, וַיִּשְׁמַע. 18) Thy mouth, פִּיָּהּ. 19) Urged upon, הִקְדִּיפָהּ. 20) i. e. To tell, לְהַגִּיד. 21) Wherein, בְּמַה. 22) Him, אֹתוֹ. 23) על־. 24) Shall not be forgiven, לֹא־נִסְלַחַי. 25) לָכֶם.

Ex. XXXII. 1) Is not pruned, לֹא־נִקְצַר. 2) Is broken down, נִפְרָץ. 3) We bear, נִשְׁאֲנִי. 4) I have seen, רָאִיתִי. 5) Are dead, מָתוּ. 6) Are shut up, נִסְבּוּ. 7) Put, I pray thee, שִׁים־נָא.

thigh. Isaac came forth<sup>9</sup> (from the) loins of Abraham. The old men of the land were honoured<sup>10</sup>. Mountains (are) a refuge for the wild goats. I have drawn<sup>11</sup> the wooden<sup>12</sup> stake out of the ground. Goliath had<sup>13</sup> a spear of brass<sup>14</sup> upon<sup>15</sup> his shoulders.

### XXXIII. *Segholate Nouns.*

(Stuart, Decl. VI.)

I. *Nouns with A, E, or O, in the first syllable.*

#### EXAMPLES.

The blessedness (*plur.*) of the man. In the law of the Lord (is) his delight. He standeth<sup>1</sup> not in the way of sinners. He is like a tree planted<sup>2</sup> by rivers of water. He doth not give his money upon<sup>3</sup> usury. I will love thee<sup>4</sup>, O Lord, my strength. The snares of death compassed<sup>5</sup> me about. My voice cometh<sup>6</sup> into his ears. Darkness is under his feet. The Lord recompenseth<sup>7</sup> me according to my righteousness. I have kept the ways of the Lord. Lo, a ram was caught<sup>8</sup> in a thicket by his horns. All the horns of the wicked will I break<sup>9</sup>. The lion is come up<sup>10</sup> from his thicket. This man

9) Came forth, יצא, with an accusative of that from which he came forth. 10) Were honoured, כבוד. 11) I have drawn, נסעתי. 12) i. e. Stake of wood, (עצים). 13) Say, to Goliath (was) a spear, etc. 14) Of brass, בחשת. 15) גין.

Ex. XXXIII. 1) עמד: 2) Part. pass. Kal of שתל. 3) ב. 4) I will love thee, אהבתיך. 5) Compassed me about, אצקני. 6) ב. 7) Recompenseth me, גמלני. 8) Was caught, נתחז. 9) I will break, אגדע. 10) Is come up, עלה.

spareth<sup>11</sup> his staff; those<sup>12</sup> brake<sup>13</sup> their staves. I have performed<sup>14</sup> my vows. All their vows shall they perform<sup>15</sup>. All thy wishes shalt thou say<sup>16</sup>. I will walk<sup>17</sup> in the paths of righteousness.

### XXXIV. *Segholate Nouns.*

#### II. *Nouns with Gutturals in the last syllable.*

(Stuart, Decl. VI.)

#### EXAMPLES.

The wicked bow<sup>1</sup> at<sup>2</sup> the gates of the righteous. Who shall dwell<sup>3</sup> in thy tabernacle. Lord, thou art the horn of my salvation, and thou givest me<sup>4</sup> the shield of thy salvation. The God of your salvation shall be exalted<sup>5</sup> above the people. The sun runneth<sup>6</sup> his course. The gates of eternity open<sup>7</sup>. Thou sendest springs into the valleys, they flow<sup>8</sup> between the hills. At<sup>9</sup> the voice of thy thunder they haste away<sup>10</sup>. Man goeth forth<sup>11</sup> to<sup>12</sup> his labour. Thou givest<sup>13</sup> them<sup>14</sup> their food. The fruit yieldeth<sup>15</sup> its seed. Three<sup>16</sup> times<sup>17</sup> hast thou deceived<sup>18</sup> me<sup>19</sup>. He hath supplanted me these two times<sup>20</sup>.

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11) חָשֵׁף. 12) אֵלֶּה. Cf. Ex. VIII. 13) רָעוּ, from רָעַע. 14) שָׁלַמְתִּי. 15) They shall perform, יִשְׁלְמוּ. 16) Thou shalt say, תֹּאמַר. 17) I will walk, אֲחַלֵּק; in, בְּ.

Ex. XXXIV. 1) Bow, שָׁחוּ. 2) עַל. 3) Shall dwell, יָגוּר. 4) And thou givest me, וְנָתַתְּ לִי. 5) Shall be exalted, יָרִים. 6) פָּתַח. 7) Open, נִפְתְּחוּ. 8) They flow, יַחֲלִכּוּ. 9) בְּיָד. 10) They haste away, יִתְפָּזְזוּ. 11) יֵצֵא. 12) לְ. 13) נָתַתְּ. 14) לָהֶם. 15) עָשָׂה. 16) שָׁלַשׁ. 17) פַּעַם, in the plural. 18) Thou hast deceived, הִתְלַתְּ. 19) Me, בִּי. 20) By the dual.



XXXV. *Segholate Nouns.*

III. *Nouns derived from verbs ע', ע', and לה'.*

(Stuart, Decl. VI. *m—n.*)

EXAMPLES.

The tree shall yield<sup>1</sup> its fruit. He despiseth the wicked in his eyes. The birds sing<sup>2</sup> among the branches<sup>3</sup>. The stork hath<sup>4</sup> his dwelling in the fir-trees. Ships go upon the surface of the seas. I have seen<sup>5</sup> the lions of the desert. My disease (is) great. The antelopes dwell in the mountains<sup>6</sup>. I will break<sup>7</sup> thy jaw bones. Samson found the jaw bone of an ass. Solomon had a throne, and twelve<sup>8</sup> lions stood<sup>9</sup> there<sup>10</sup>. And the lions of the throne (were of) gold; and all the vessels of king Solomon. I have<sup>11</sup> many<sup>12</sup> vessels.

XXXVI. *Nouns with Tseri pure, which either are monosyllables or have the preceding vowels immutable.*

(Stuart, Decl. VII.)

EXAMPLES.

The Lord smiteth thine enemies. I shall be

Ex. XXXV. 1) Shall yield, יָהֵן. 2) יִתְנִיחֻל, prop., give their voice. 3) עָפִי, plur. עֲפָאִים. 4) Say, (is) to the stork, 5) I have seen, רָאִיתִי. 6) הָרִים, from הָר, a mountain. 7) I will break, אֶפְרֹץ. The whole expression is equivalent to, "I will humble thee." 8) אֲשֶׁנִּי עֲשָׂר. 9) עֲמֻדִים, plur. of עֲמֹד, part. act. Kal of עָמַד. Comp. Ex. XIX. 10) אֲשֶׁם. 11) i. e. (there are) to me, לִי. 12) Plur. רַבִּים.

saved<sup>1</sup> from mine enemies. The snares of death prevented me<sup>2</sup>. He delivereth me<sup>3</sup> from mine enemies, and from them that hate me. His angels are spirits, his ministers a flaming<sup>4</sup> fire. The trees of the Lord (are) the cedars of Lebanon which he hath planted. The moon is made<sup>5</sup> for seasons. The sun and moon and stars are<sup>6</sup> for seasons of the year. I know not<sup>7</sup> the man and his name. Every one knows thy name. Adam<sup>8</sup> fixed<sup>9</sup> the names for all cattle, and for the fowl of heaven. Samson loved a woman, and her name (was) Delilah. Our God hath given our enemy into our hands.

XXXVII. *Nouns which insert Daghesh forte in the final letter of the ground-forms, when they receive accession.*

(Stuart, Decl. VIII.)

#### EXAMPLES.

The Lord in\* his own time will open heaven. God, thou (art) my shield and my refuge. There went up a smoke out of his nostrils<sup>1</sup>. The Lord

Ex. XXXVI. 1) I shall be saved, אֶחְשָׁע. 2) Prevented me קָדַמְתִּי. 3) He delivereth me, הִצִּילֵנִי. 4) Part. Kal of קָרַט, to be placed after the substantive. 5) Is made, נַעֲשָׂה. 6) הָיָה. 7) The negative לֹא is to be put before the verb. 8) With the article; for the Hebrews thus distinguish between the proper name, Adam, and אָדָם, *man*. 9) קָרַע.

Ex. XXXVII. \*) קָדַ. 1) The nostrils were looked upon by the Hebrews as the seat of passion and anger; hence these and similar expressions in reference to God.

sent forth<sup>2</sup> his arrows, and scattered<sup>3</sup> the clouds. I hear the breath of thy nostrils. He knoweth the thought of my heart. The Lord hath founded the earth upon the sea. The rocks are a refuge for the conies. The water formeth<sup>4</sup> sea. God formed man out of the earth, and breathed<sup>5</sup> into his nostrils the breath<sup>6</sup> of life. They both<sup>7</sup> (were) naked, Adam and his wife<sup>8</sup>. The brother loves thy mother. God loves the hearts of the righteous. His mother doth not know<sup>9</sup> her people. I love thee<sup>10</sup>, and thine heart (is) not<sup>11</sup> with me. Israel loved Joseph, and made him<sup>12</sup> a coat of many colours. Cities<sup>13</sup> and islands brought<sup>14</sup> the king a present. Who knoweth all the islands of the sea?

XXXVIII. *Nouns ending in ה־. These nouns are declined quite regularly except that with suffixes, etc. the ending ה־ is dropped.*

(Stuart, Decl. IX.)

#### EXAMPLES.

The tree shall yield<sup>1</sup> its fruit, and its leaf shall not wither<sup>2</sup>. The firmament sheweth<sup>3</sup> the work

2) שֶׁלַח. 3) And scattered, וַיִּפֹּץ. 4) עָשָׂה. 5) And breathed, וַיִּפֹּחַ. 6) נְשָׁמָה, const. form, נְשָׁמַת. 7) They both, שְׁנֵיהֶם. 8) His wife, אִשְׁתּוֹ, from אִשָּׁה. 9) Doth not know, לֹא יָדָעָה. 10) I love thee, אֶהְבֶּתִּיךָ. 11) (Is) not with me, אֵין אִתִּי. 12) לוֹ. 13) עָרִים, plur. of עִיר. 14) הִשִּׁיבוּנִי.

Ex. XXXVIII. 1) Shall yield, יִתֵּן. 2) Shall not wither, לֹא יִבֹּל. 3) הִגִּיד.



of his hands. He liveth at<sup>5</sup> the end of the world. With the fruit of thy works thou satisfiest<sup>4</sup> the earth. The Lord rejoiceth over<sup>5</sup> his works. The flowing together of the water formeth<sup>6</sup> sea. Adam took leaves of the fig-tree for an apron. What shall be<sup>7</sup> the manner of the child, and (what shall be) his work? The staff of the Lord (is) my strength. I see<sup>8</sup> the end. I stand upon the watch tower. The watch tower of the city (is) high. The watch towers of the enemies are in our hands. The appearance of the man is beautiful.

### B. *Feminines.*

(Stuart, Decll. X.—XIII.)

[For nouns which suffer no change in declension, see Ex. XXVIII.]

XXXIX. *Nouns which before the feminine ending ה־ have a mutable Qamets or Tseri pure.*

(Stuart, Decl. XI.)

### EXAMPLES.

The righteous man doth not<sup>1</sup> walk in the counsel of the ungodly. Sinners do not remain<sup>2</sup> in the

4) Thou satisfiest, הַשִּׁפְעֶתָ. 5) בְּ. 6) עָשָׂה. 7) What shall be, הֲיִהְיֶה. 8) רָאִיתִי.

Ex. XXXIX. 1) Doth not walk, לֹא-הִלֵּךְ. 2) Do not remain, לֹא יָקוּמִי.

congregation of the righteous. (It is) good to hear<sup>3</sup> the reproof of the wise. By<sup>4</sup> my rebuke I dry up<sup>5</sup> the sea. The foundations of the world roll forth<sup>6</sup> at thy rebuke, O Lord, at the blast of the breath of thy nostrils. Who knoweth the borders of his way? Who seeth the heaven unto<sup>7</sup> its end? Man shall rule<sup>8</sup> over<sup>4</sup> the fishes of the sea. God rested<sup>9</sup> from all<sup>10</sup> his works which he had made<sup>11</sup>. God breathed<sup>12</sup> the breath of life into the man's nostrils. Lo, a swarm of bees and honey (are) in the carcase of the lion. Samson awoke from his sleep and related<sup>13</sup> his dream.

XL. *Nouns derived from masculine Segholates of Decl. VI.*

(Stuart, Decl. XII.)

EXAMPLES.

My cry came<sup>1</sup> before him, even into his ears. The mountains rise<sup>2</sup>, and the valleys sink<sup>3</sup>. I have seen<sup>4</sup> the points of the hills from afar. The hills of the land I do not know. Your valleys sink<sup>3</sup>, our hills rise<sup>2</sup>. I have heard your cry from afar.

3) To hear, לִשְׁמָע, a reproof of, etc. 4) כִּי. 5) אֶחָרִיב, fut. Hiph. of חָרַב. 6) בָּגְלוּ, Niph. from גָּלָל. 7) Into, עַל-. 8) Shall rule, יִרְדֵּי, fut. of יָרַד. 9) שָׁבַת. Hence the noun שַׁבָּת, (the Sabbath.) 10) כָּל, i. e., he rested from the whole of his works. Comp. Ex. XIII. 8. 11) He had made, עָשָׂה. 12) נָפַח. 13) And he related, וַיִּגֵּד.

Ex. XL. 1) בָּאָה. 2) Rise, עָלָה. 3) וַיִּרְדֵּי. 4) I have seen, רָאִיתִי.

God, thou<sup>5</sup>, thou hast formed<sup>6</sup> my reins. The Lord trieth<sup>7</sup> the reins and the heart. The spirit of Egypt shall fail<sup>8</sup>, and I will destroy<sup>9</sup> the counsel thereof. Blessed is the man<sup>10</sup> that walketh not in the way of sinners. A balance of deceit is an abomination to the Lord, but a just weight<sup>11</sup> is his delight. They did<sup>12</sup> according to<sup>13</sup> all the abominations of the heathen, whom the Lord had driven out<sup>14</sup> before<sup>15</sup> the children of Israel. Whosoever toucheth<sup>16</sup> the carcase<sup>17</sup> of an unclean animal or the carcase<sup>18</sup> of an unclean creeping thing, he is<sup>19</sup> unclean.

### XLI. Nouns ending in the Segholate form תִּתְּ.

(Stuart, Decl. XIII.)

#### EXAMPLES.

The Lord made garments for Adam and his wife<sup>1</sup>. And it came to pass, when<sup>2</sup> Joseph came

5) See Ex. VII. 6) Thou hast formed, תִּתְּ. 7) בָּחַן. 8) Shall fail, נִבְּקָה, or נִבְּקָה, from בָּקָה. 9) אֶבְלֶצֶ, the fut. Piel of בָּלַע. 10) Say, blessednesses (אֲשֶׁר, Decl. IV.) of the man. 11) A just weight, אֲבֹן שְׁלֵמָה. 12) עָשׂוּ. 13) כִּי, secundum. 14) He had driven out, הוֹרִישׁ. 15) מִפְּנֵי, different from לִפְנֵי: the former denotes *removal* from the object before which any thing is done, the latter a *quietly remaining* before it, coram, in adspectu. 16) יִנָּע, fut. of נָגַע. 17) בֶּהֱמָה. 18) חַיָּה, i. e., animal unclean, (חַיָּה, fem. on account of חַיָּה, animal,) because the Hebrew usually places the adjective after the substantive. 19) He is, הוּא.

Ex. XLI. 1) His wife, אִשְׁתּוֹ, from אִשָּׁה. 2) And it came to pass when — came, וַיְהִי כַּאֲשֶׁר בָּא.



to his brethren<sup>3</sup>, that they took off from him<sup>4</sup> the garment which he had on<sup>5</sup>. The courses of the children of Israel. Heldai was a captain of the children of Israel, and in<sup>6</sup> his course (were) seventy-four thousand<sup>7</sup> (men). Solomon appointed<sup>8</sup> porters by<sup>9</sup> their courses at<sup>10</sup> the gate; for thus (was) the command of David. According to<sup>11</sup> your courses stand ye<sup>12</sup> in the sanctuary of the fathers<sup>13</sup>. The courses of the Levites. The Levites kept<sup>14</sup> charge in the tabernacle of congregation. They ministered unto Aaron the priest, and kept<sup>15</sup> his charge, and the charge for the whole congregation. Eli fell from the seat, so that<sup>16</sup> his neck brake and he died<sup>17</sup>. Thy posterity shall be called<sup>18</sup> after<sup>19</sup> the name of Israel.

## XLII. *The irregular Nouns.*

(Stuart, § 394.)

### EXAMPLES.

Fire went up<sup>1</sup> out of his mouth. The words of my mouth shall please<sup>2</sup>. A man leaveth his father and his mother and cleaveth unto his wife. God

- 3) His brethren, אֶחָיו, from אָח. 4) That they took off from him, וַיִּקַּח אֹתוֹ. 5) He had on, i. e., was on him, עָלָיו. 6) על- . 7) Twenty-four thousand, עֶשְׂרִים וָאַרְבָּעָה אֲלָף. 8) הָעֶמֶד, Hiph. of עָמַד. 9) בְּ. 10) לְ. 11) כִּי, secundum. 12) Stand ye, עֲמַדְי, imper. of עָמַד. 13) אֲבוֹת, plur. of אָב. 14) עָשָׂה. 15) שָׁמְרוּ. 16) So that — brake, וַיִּשְׁבַּר. 17) And he died, וַיָּמָת. 18) Shall be called, יִקְרָא. 19) על- .

Ex. XLII. 1) Went up, עָלָה. 2) Shall please, i. e., shall be a pleasure, יִהְיֶה לְרָצוֹן.

said to the serpent, dust shalt thou eat<sup>3</sup> all the days of thy life. Listen to<sup>4</sup> the voice of thy wife. Adam called<sup>5</sup> the name of his wife Eve, because she was<sup>6</sup> the mother of all living. He said to his father and to his mother, I have seen<sup>7</sup> my sisters. Is there not<sup>8</sup> among<sup>9</sup> the daughters of thy brethren and in my people a woman; that<sup>10</sup> thou goest to take a wife of the Philistines? They said to the wife of Samson, entice<sup>11</sup> thy husband, that<sup>12</sup> he declare unto us the riddle. And she told it<sup>13</sup> unto the children of her people. The men of the city said, we will<sup>14</sup> hold a feast. At the death<sup>15</sup> of Samson came his brother and the whole house of his father, and they buried him<sup>16</sup> in the grave of Manoah his father. Joseph was hated<sup>17</sup> of his brethren.

## NUMERALS AND PARTICLES.

### XLIII. Cardinal Numbers.

(Stuart, §. 395, and par. XXVIII., (p. 233). Lee, art. 181).

#### EXAMPLES.

Unto Job were born<sup>1</sup> seven sons and three

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- 3) Thou shalt eat, תֹּאכַל, from אָכַל. 4) Listen to, רְשָׁמַע לְ. 5) She was, הָיְתָה. 6) I have seen, רָאִיתִי. 7) Is — not? הֲאִינוּ, the ה is the ה interrogative: it should properly be written הֲאִינוּ, but before gutturals ה becomes ו. Stuart, §. 152, (d). 9) בְּ. 10) That thou goest to take, כִּי תִקַּח הָאִשָּׁה הַלְוִיָּה. 11) בְּרַחֲמֵי, imper. Piel of פָּתַח. 12) That he declare to us, וַיְגִיד־לָנוּ. 13) And she told, וַתִּגַּד. 14) We will hold, נִעֲשֶׂה. 15) At the death of, בְּמוֹת, from מָוֶת. 16) And they buried him, וַיִּקְבְּרוּ אֹתוֹ. 17) Say, his brethren hated (שָׂנְאוּ) Joseph.

Ex. XLIII. 1) There were born, נוֹלְדוּ.

daughters. And his cattle was<sup>2</sup> seven thousand sheep<sup>3</sup>, and three thousand camels, and five hundred yoke of oxen<sup>4</sup>, and five hundred she asses. Solomon numbered all the strangers<sup>5</sup> that (were) in the land of Israel; and they were found<sup>6</sup> an hundred and fifty-three thousand and six hundred<sup>7</sup>. And he made<sup>8</sup> seventy thousand of them<sup>9</sup> to be bearers of burdens<sup>10</sup>, and eighty thousand to be hewers<sup>11</sup> in<sup>12</sup> the mountain, and three thousand six hundred overseers to make the people work<sup>13</sup>. And he built<sup>14</sup> a house of God\*; the length (was) sixty cubits<sup>15</sup>, the breadth twenty cubits. And the porch of the house (had in) length twenty cubits, and the height a hundred and twenty cubits. And he made<sup>8</sup> the most holy house, and overlaid it<sup>16</sup> with<sup>17</sup> fine gold to<sup>18</sup> six hundred talents. And he made<sup>8</sup> before the house two pillars<sup>15</sup>, thirty-five cubits<sup>15</sup> the length, and the chapter that (was) on the top five cubits. I have been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed<sup>19</sup> my wages<sup>20</sup> ten times.

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2) And — was, וַיְהִי. 3) צֵאֵן being a collective remains in the singular. 4) Yoke of oxen, יָמֻד־בָּקָר. 5) The adjective after the substantive. Comp. Ex. XL.<sup>18</sup> 6) And they were found, וַיִּמְצְאוּ. 7) Say; a hundred and fifty thousand and three thousand and six hundred. 8) And he made, וַיַּעַשׂ. 9) Of them, מֵהֶם, (compounded of מִן and הֵם, הֵמָּה). 10) סָבֵל, in the singular, collectively. 11) חֹצֵב, collectively. 12) כִּי. 13) To make to work, לְהַעֲבִיד, infin. Hiphil of עָבַד, with לְ prefixed. 14) And he built, וַיִּבֶן. \*) The article must be used here; it is equivalent to, — of HIS God. 15) Place the substantive before the number. 16) And he overlaid it, וַיַּחֲפֹהוּ. 17) אֶת, followed by Maqqeph. 18) לְ. 19) חֲלָף, Hiphil. 20) My wages, אֶת־מִשְׁכָּרְתִּי.



XLIV. *Ordinal Numbers.*

(Stuart, § 396. Lee, art. 181.)

## EXAMPLES.

David separated<sup>1</sup> the prophets with harps, psalteries, and cymbals; and they cast<sup>2</sup> lots for<sup>3</sup> their office. And<sup>4</sup> the first lot came forth for (the son of Asaph) for Joseph; Gedaliah (had) the second; Zaccur, the third; Izri, the fourth; Nethaniah, the fifth; Bukkiah, the sixth; Jesharelah, the seventh; Jeshaiah, the eighth; Mattaniah, the ninth; Shimei, the tenth; Azareel, the eleventh; Hashabiah, the twelfth; Shubael, the thirteenth; Mattithiah, the fourteenth; Jeremoth, the fifteenth; Hananiah, the sixteenth; Joshbekashah, the seventeenth; Hanani, the eighteenth; Mallothi, the nineteenth; Eliathah, the twentieth; Hothir, the twenty-first; Giddalti, the twenty-second; Mahazioth, the twenty-third; Romamtizer, the twenty-fourth. A river flowed<sup>5</sup> out of Eden, and became<sup>6</sup> four heads. The name of the first is Pison; the name of the second river (is) Gihon; the name of the third river is<sup>7</sup> Hiddekel; and the fourth river (is) Euphrates. The ark of Noah rested<sup>8</sup> on the seventh month, on the seven-

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Ex. XLIV. 1) הַבְּרִיָּאִים, Hiph. of בָּרָא. 2) And they cast, וַיַּנְחִילוּ. 3) Say; lots of their office. 4) And — came forth, וַיָּצֵא. 5) יָצָא. 6) Became, לָּהּ הָיָה. 7) הָיָה. 8) וַיָּנַח, from נָח.

teenth day of the month, upon the mountains of Ararat.

[The prepositions ב, כ, ל. Respecting the manner in which they are prefixed to the noun and the infinitive, see Exx. IV. and VI.]

XLV. *The prepositions ב (in, at, with,) כ, כמו (as), ל (sign of the dative, to, for), את (sign of the accusative, as regards, as to), אֵת (with), מן (out from), עִם (with), with suffixes.*

(Stuart, § 408. Lee, art. 171, 10—14.)

### EXAMPLES.

The Lord delivereth me<sup>1</sup>, for he hath a favour unto me. Through<sup>2</sup> thee, O God, shall I destroy<sup>3</sup> a troop. The heavens are<sup>4</sup> great; in them hath God set<sup>5</sup> a tabernacle for the sun. God blessed<sup>6</sup> them. God created man in<sup>2</sup> his own image; in the image of God created he him; male and female created he them. He took<sup>7</sup> from them their cattle as a prey. Flesh and bread shall serve<sup>8</sup> you for food. God blessed<sup>6</sup> the seventh day and hallowed<sup>9</sup> it. Thou shalt not eat<sup>10</sup> of the tree of knowledge; on the day that thou eatest<sup>11</sup> thereof, thou shalt

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Ex. XLV. 1) Fut., shall deliver me, וְיִצִּילֵנִי. 2) ב. 3) I will destroy, אֶרְצֵץ. 4) הָיָה. 5) Hath set, שָׁם. 6) בִּרְצֶה, Piel of בָּרַח. 7) בָּזָה, perf. of בָּזַן. 8) Shall serve, יִשְׁתָּבֵחַ. 9) And he hallowed, וַיְקַדֵּשׁ. 10) Thou shalt not eat, לֹא-תֹאכַל. 11) i. e., of thine eating, תֹּאכַל, infin. constr. of אָכַל.

die. The king rules over you, and over us shall God rule. Man returneth<sup>12</sup> to the earth, for from it was he taken<sup>13</sup>. The woman was<sup>14</sup> in the field, and the man not<sup>15</sup> with her. He did not tell<sup>16</sup> them what he had seen. And they took<sup>17</sup>, when<sup>18</sup> they saw him, thirty of their companions, that they might be<sup>19</sup> with him. I will put forth<sup>20</sup> a riddle to you, and, if ye can certainly declare<sup>21</sup> it, I will give you<sup>22</sup> thirty garments. We will burn thee (*fem.*) and thy father's house with fire. He said to her, Behold, I have not told<sup>23</sup> (it) to my father nor my mother, and shall I tell<sup>24</sup> it thee (*fem.*)? Let us do<sup>25</sup> to him, as he hath done to us. As they did<sup>26</sup> to me, so have I done<sup>27</sup> to them. And she said<sup>28</sup> to him; How<sup>29</sup>? thou sayest,<sup>30</sup> I love thee<sup>31</sup>, and thy heart is not<sup>32</sup> with me. And Samson said; If I be shaven<sup>33</sup>, then my strength will go<sup>34</sup> from me, and I shall become weak<sup>35</sup>.

#### XLVI. *Prepositions with plural suffixes.*

*The following prepositions were originally of the plural number, but this has gradually disappeared until it can be recognized in them only in con-*

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- 12) Fut. יָשִׁיב. 13) He was taken, לָקַח. Pual of לָקַח. 14) הָיְתָה. 15) אִין. 16) He did not tell, לֹא הִגִּיד. 17) And they took, וַיִּקְחוּ. 18) When they saw him, i. e., upon their seeing (בְּרֹאֲתָם) him. 19) That they might be, וַיִּהְיֶי. 20) I will put forth, אֶחְדָּה-הִנָּא. 21) Ye can certainly declare, וְהִגִּיד הִנָּדִיד. 22) I will give, וְנָתַתִּי. 23) I have told, הִגַּדְתִּי. 24) I will tell, אֶגִּיד. 25) Let us do, נַעֲשֶׂה. 26) They did, עָשׂוּ. 27) I have done, עָשִׂיתִי. 28) And she said, וְהִיא אָמַר. 29) אֵיךְ. 30) תֹּאמַר. 31) I love thee, אֶהֱבֶתִיךָ. 32) אִין. 33) I am shaven, גָּלַחְתִּי. 34) Then — will go, וְיָסַר. 35) I shall become weak, חֲלִינִי.



*nexion with suffixes.* אַחֲרַי (after, behind), אֵל (to, towards), בֵּין (between, with suffixes of the sing. and plur.), מִן (from, out of, rarely in the plural, מִנִּי), עַד (until), עַל (upon, over), תַּחַת (under).

(Stuart, § 407, (b). Lee, art. 171, 10—14.)

### EXAMPLES.

The evil will come<sup>1</sup> to thee ; it will reach<sup>2</sup> even unto thee. The Lord threw<sup>3</sup> great stones<sup>4</sup> upon them from heaven. Joshua came to them. My brother came<sup>5</sup> to me, saying<sup>6</sup>, Behind thee come<sup>7</sup> the enemy. The Lord said unto him, I (am) the most high God. Thou shalt keep my covenant between me<sup>8</sup> and between thee. Between them and between you will I make<sup>9</sup> a covenant. The enemy draweth<sup>10</sup> the sword behind you. I will raise them up<sup>11</sup> a prophet from among<sup>12</sup> their brethren, like unto thee, and I will put<sup>13</sup> my words in his mouth ; and he shall speak<sup>14</sup> unto them all<sup>15</sup> that I shall command him. Hearken to<sup>16</sup> their voice and to all that they shall say<sup>17</sup> unto thee. Shew<sup>18</sup> them the manner of the king that shall reign over them.

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Ex. XLVI. 1) Will come, יָבֹאוּ. 2) Will reach, יָרִיב. 3) Hiph. of שָׁלַךְ. 4) Say ; stones great. Cf. Ex. XL. 18. 5) בָּא. 6) Saying, לֵאמֹר. 7) בָּאָה. 8) בֵּינִי, not בֵּינֵי ; but of the other persons, בֵּין takes the plural suffixes. 9) I will make, אֶתְּנָה. 10) הִרִיק. 11) I will raise up, אֶקְוֶה. 12) מִתְּקֶרֶב, out of the midst. 13) I will put, נָתַתִּי. 14) And he shall speak, וְדַבָּר ; unto, אֵל. 15) All that I shall command him, אֵת כָּל-אֲשֶׁר אֶצְוֶה. 16) Hearken to, שָׁמַע בְּ. 17) They shall say, יֹאמְרוּ. 18) רָמַז.

## ON THE VERB.

XLVII. *The regular Verb in all the conjugations.*

(Stuart, §§ 171—222. Lee, artt. 182—197. Cf. Exx. XV—XXIV.)

## EXAMPLES.

Blessed be<sup>1</sup> Jacob who is mindful of us<sup>2</sup>. Pharaoh will pursue the enemy. Pharaoh drew near and spake to the Egyptians. Thy tongue is a sharp<sup>3</sup> razor. They come<sup>4</sup> to burn incense. Ye have burned incense in the house of God. Keep this man; if by any means he be missing<sup>5</sup>, then shall thy life be<sup>6</sup> for his life, or thou shalt pay a talent of silver. He that is taken<sup>7</sup> with the accursed thing, shall be burned with fire. Rise<sup>8</sup>, sanctify the people, and say, sanctify yourselves<sup>9</sup> against<sup>10</sup> the morrow. He shall<sup>11</sup> flay the burnt offering. The priests shall bring<sup>11</sup> the blood, in order that<sup>12</sup> they might sprinkle the blood upon the altar. Thou walkest amongst fiery stones<sup>13</sup>.

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Ex. XLVII. 1) Use the part. Paul; Cf. Ex. XIX. 14. 2) Accus., on account of זָכַר (to be mindful of), אֲזָכְרֶנּוּ. 3) Part. Pual; to be placed after the substantive. 4) בָּאוּ. 5) If by any means he be missing; i. e., if by being missed (infin. absol.) he shall be missing (Niphal). Cf. Ex. XVI. 6) Then shall — be, הָיָה. 7) Part. Niphal. 8) קוּם. 9) Ex. XXIII. 10) לִי. 11) Hiphil. 12) לְ, before the verb. 13) i. e., stones of fire.

God is a righteous judge<sup>14</sup>. They shall glorify<sup>15</sup> thy name; for thou art great, and doest wondrous things. Ye cause many to stumble<sup>16</sup> at the law. This<sup>17</sup> (is) my covenant, which ye shall keep between me<sup>18</sup> and between you. This<sup>17</sup> is the well which I digged. Good is the word of the Lord which thou hast spoken. The Lord is a jealous<sup>19</sup> God, who<sup>20</sup> visiteth the sins of the fathers upon the children unto the third and fourth<sup>21</sup> (generation). Honour thy father and thy mother. Thou shalt not steal.

XLVIII. *Verbs with gutturals.*

(Cf. Exx. XXV—XXVII.)

EXAMPLES.

Thine house, thy throne, and thy kingdom shall be established for ever. Arise<sup>1</sup>, to go<sup>2</sup> over this Jordan, thou, and all this people. Thou shalt cause this people to inherit the land, which I swear unto their fathers to give them. The Lord your God giveth you this land on this side Jordan,

14) i. e., one judging rightly. 15) קָבַד, in Piel. 16) See in the Lex., *To cause to Stumble*. 17) Comp. Ex. VIII. 18) Comp. Ex. XLVI. <sup>8</sup>. 19) The adjective follows its substantive. Comp. Ex. XL. <sup>18</sup>. 20) Use the part. Kal; and comp. Ex. XIX. <sup>1</sup>. 21) To the third and fourth (generation), עַל-שְׁלֹשִׁים וְעַל-רִבְעִים.

Ex. XLVIII. 1) Arise, קוּם. 2) הָ, with an infin. Cf. Ex. XVI. <sup>1</sup>.



and ye<sup>3</sup>, ye shall pass over armed before your brethren, and shall assist<sup>4</sup> them. According as we hearkened unto<sup>5</sup> Moses in all things, so will we hearken unto thee. Send two men to spy out<sup>6</sup> the land. Swear now I pray you<sup>7</sup>, by the Lord, that ye are<sup>8</sup> Hebrews. Ye<sup>3</sup>, ye stand on the mountain, and we, we stand at<sup>9</sup> the river. The priests blew with the trumpets, and the people took the city. When<sup>10</sup> the people heard the sound of the trumpet, the people raised<sup>11</sup> a great shout<sup>12</sup>. The trumpets were heard from afar. Many tents were pitched. Choose out thirty thousand men of valour, and send them to me. The kings will hasten to<sup>2</sup> collect the army. There remained to them one that had escaped<sup>13</sup> the battle. The kings of the Amorites will gather together. The kings will carry war over<sup>13</sup> your land. Many hid themselves in the caves. And it came to pass<sup>14</sup>, as they journeyed<sup>15</sup> from the east, that<sup>16</sup> they found a plain<sup>17</sup>. And<sup>16</sup> Abram went up out of Egypt. And he said, Behold now, my lords, turn in<sup>18</sup>, I pray you, into your servant's house, and tarry all night<sup>19</sup>, and wash your feet.

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3) Cf. Ex. VII. \*. 4) Use the præterite Kal. Cf. Stuart, § 503, (e), (2); Lee, art. 236, 4 and 5. 5) אֶל־. Respecting its connexion with suffixes, see Ex. XLVI. 6) Use the participle. Comp. Ex. XIX. <sup>1</sup>. 7) Now, I pray you, נָא, joined by Maqgeph to the preceding imperative (נִצֵּן). 8) Ye are, הֵייתֶם. 9) עַל־. 10) i. e., upon (ב) the hearing the people the sound of the trumpets. 11) הִרְיֵעַ. 12) Comp. Ex. XL. <sup>18</sup>. 13) עַל־. 14) נִיָּחִי. 15) Comp. <sup>10</sup>. To journey, נָסַע; Prop., to draw out (scil., the nails of the tent.) 16) By ו' convers. 17) בִּקְצֵהָ. 18) Turn in, סִרְרִי. 19) And tarry all night, וְלִיְנִי.

XLIX. *Verbs* פִּן.

(Stuart, § 252. Lee, art. 198, 4—19.)

EXAMPLES.\*

They told him, saying, Joseph is yet alive, and he (is) governor<sup>1</sup> over all the land of Egypt. Thy sons and thy daughters shall fall by<sup>2</sup> the sword. The waters increased<sup>3</sup> and raised the ark of Noah. The sword shall take away their<sup>4</sup> life. My speech shall drop upon them. Your threshing-time shall reach unto the vintage, and the vintage shall reach unto sowing time. The cords are not broken. I will curse the land, which shall not bring forth its fruit. Look toward the south. I have no one<sup>4</sup> whom<sup>5</sup> I know. My groanings flow forth<sup>6</sup> like water. Moses and Aaron took those<sup>7</sup> men who were called by name<sup>8</sup>. Whoever slayeth<sup>9</sup> Cain, vengeance shall be taken\* on him seven-fold. Ye are<sup>10</sup> as a brand that hath been plucked<sup>11</sup> out of

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Ex. XLIX. \*) Some examples are here given of the verb לָקַח (to take), which partakes of the peculiarity of the verbs פִּן. Respecting גָּרַן, see Stuart, § 254, (c), Note, and Lee, art. 205, 4. 1) Use the part. Kal, one ruling. 2) בָּ. 3) רָבַי, from רָבָה. 4) Say; out of them, מֵהֶם. 4) I have no one, לֹא יֵשֶׁנִּי; i. e., no one (is) to me. 5) Part. Hiphil of נָכַר. 6) Use the future. 7) Plural of יָצָא, with the article. Comp. Ex. VIII. 8) אֲנִי has שְׁמוֹת in the plural. Comp. Stuart, § 322; Lee, art. 141. 9) Part. Kal of הָרַג. Whoever, כָּל. \*) Vengeance shall be taken on him, i. e., he shall suffer vengeance, shall be punished; see in the Lex., *To Avenge*. 10) הִיָּיְתָם. 11) Use the part.

the fire<sup>12</sup>, saith<sup>13</sup> the Lord. The Lord will not forsake his people for<sup>14</sup> his great name's sake<sup>15</sup>. The ransomed of the Lord shall obtain joy and gladness.

### L. Verbs עו.

(Stuart, §§ 256—266. Lee, art. 204.)

### EXAMPLES.

Great is<sup>1</sup> the kingdom which (belongeth) to the king. The Lord of hosts will watch over Jerusalem. A woman shall compass<sup>2</sup> a man, saith God. I will choose a king, that I may still the mourning of the children of Israel. Pierced through<sup>3</sup> with the sword. You have robbed me<sup>2</sup> of my sword. I am melted like wax, my heart is poured out like water. I watch over this city for my own sake<sup>4</sup>, and for my servant David's sake. Make the watch strong, and make bright the arrows. Arise<sup>5</sup>, O Lord, to<sup>6</sup> visit all people, and be not<sup>7</sup> merciful to the wicked transgressors<sup>8</sup>. God watcheth over the righteous. In the place

12) שִׁרְפָה. 13) נָאָם. This is a part. pass. of נָאָם, to declare an oracle; hence, נָאָם an oracle, response, used especially of God, whose oracles were delivered by the prophets. When the prophets would signify that the Lord declared any thing, they always used this expression, נָאָם יְהוָה, Thus saith the Lord. 14) For the sake of בְּעִבְרִי. 15) Say; his name great.

Ex. L. 1) See, To be Great. 2) Poel. 3) Part. Pual. 4) לְמַעַנִי. 5) קוּם. 6) Comp. Ex. XVI. 1. 7) אַל. 8) Part. Kal of בָּגַד.



where<sup>9</sup> dogs licked up the blood of Naboth, shall dogs lick up thy blood. They shall be great and strong, and shall bring down their enemies. Thou, son of man, take thee a tile and pourtray<sup>10</sup> upon it the city Jerusalem. The fountains were stopped, and the waters abated. The faithful hath failed, and the wicked will compass about my soul.

# LI. Verbs פָּא.

(Stuart, §§ 240, 241. Lee, art. 199).

Verbs פָּא are conjugated as verbs Gutt. פָּ (comp. Ex. XXV.) with the exception of אָבַה (to desire), אָבַר (to perish), אָכַל (to eat), אָמַר (to say) and אָפַה (to bake). These five verbs undergo changes mentioned in the grammars, as referred to above.

*Remark.*—Since the two verbs אָהַב and אָפַה require a knowledge of the verb לָהּ, we shall give examples of only the three others.

## EXAMPLES.

He that<sup>1</sup> keepeth the commandments keepeth his soul, but he that despiseth the way of God shall perish. Tell me the dream. He will give you to<sup>2</sup> eat. I will not eat before<sup>3</sup> I have prepared<sup>4</sup> the house. The king cometh<sup>5</sup> and destroyeth every thing that is left<sup>6</sup> of the city.

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9) In the place where, בְּמָקוֹם אֲשֶׁר. 10) Use the second person of the perfect.

Ex. LI. 1) Use the participle. 2) לָ with an infinitive. 3) עֵד עָם. 4) I have prepared, פָּנִיתִי, from פָּנָה, Piel. 5) בָּא. 6) That is left, שָׁרִיד.

Thus<sup>7</sup> shalt thou say unto Joab, The sword devoureth one as well as another<sup>8</sup>. I will say, thou (art) my servant whom I have chosen. The woman eat the bread which (belonged) to me. All this which is said, is true. Thus shall ye say to them, the wicked shall perish, who hear not the word which the Lord hath spoken. He said to his daughters, eat flesh. I will go up<sup>9</sup> and destroy the people. Thou, take thee of all food which is eaten<sup>10</sup>. All fat of ox, or of sheep, or of goat, shall<sup>11</sup> ye not eat.

### Verbs פִּי

(Stuart, §§ 242. Lee, art. 200.)

### LII. First class; or, Verbs quiescent in פִּי.

(Stuart, § 243—274. Lee, art. 200.)

The verbs which occur in the following examples are, יָקַד (to burn), יָלַד (to bear children), יָשַׁב (to dwell), יָקַע (to be dislocated), יָרַד (to go down), יָעַר (to be weary), יָעַז (to advise), יָשַׁב (to be dry, to dry up), יָנַע (to be faint), יָנַר (to be left).

#### EXAMPLES.

A fire is kindled in<sup>1</sup> my anger, and shall burn unto hell. God caused the sea to go down, and

7) כֹּה. 8) i. e., as this, so that, כֹּה וְכֹה. ק takes a Qamets, as coming immediately before a tone-syllable. 9) אֶעֱלֶה, future of עָלָה. 10) Fut. Niphal. 11) Future.

Ex. LII. 1) ק.

the dry land appeared<sup>2</sup>. With whom<sup>3</sup> took he counsel, that he should instruct him<sup>4</sup>? Cursed<sup>5</sup> be the day on which<sup>6</sup> I was born. My days have declined<sup>7</sup> as a shadow, and I, as grass am I dried up. Take all the heads (of the people) and hang them up before the Lord against<sup>8</sup> the sun. Abraham was eighty-six years old<sup>9</sup>, when<sup>10</sup> Hagar bare Ishmael to him. My enemies take counsel together and persecute my soul. All the deeps of the river<sup>11</sup> shall dry up, and Assyria and Egypt shall be brought down. The Lord fainteth not, neither is weary. The youths shall faint and be weary. Abraham was a hundred years old<sup>12</sup> when<sup>13</sup> Isaac was born to him. Joseph was carried down into Egypt<sup>14</sup>. The Lord caused the sea to dry up at your departure<sup>15</sup> from Egypt.

LIII. *Second class ; or, Verbs properly פִּי.*

(Stuart, §§ 248—250. Lee, art. 200).

Verbs of this class are, יָטַב (to be good), יָנַק (to

2) And — appeared, וַיֵּרָא, fut. Niph. of רָאָה. 3) אִתִּי. 4) That he should instruct him, וַיִּלְמְדֵהוּ, fut. Piel of לָמַד. 5) Part. Paul. Comp. Ex. XIX. <sup>14</sup>. 6) On which, בּוֹ, אֲשֶׁר; the verb must be placed between these two words. 7) Have declined, נִשְׁחָה, Part. pass. of נָחַה. 8) נֶגֶד. 9) Eighty six years old, בְּנֵי-שָׁמֹנִים שָׁנָה וְשֵׁשׁ שָׁנִים. 10) i. e. at (בְּ) the bearing (infin. constr.) of Hagar; the two words are to be joined by Maqqeph. 11) יָרֵא, an Egyptian word, Jaro, Jero, used especially of the Nile. 12) A hundred years old, בְּנֵי-מֵאתָ שָׁנָה. The singular שָׁנָה (a year) is collective. 13) Comp. above, <sup>10</sup>. At Isaac's being born to him. 14) Down to Egypt, מִצְרָיִם; the מִ denotes direction towards a place, like the Greek δε in οἰκονδε, homewards. 15) Your departure, מִצֵּאתְכֶם.



suck), יָצַר (to awaken), יָצַר (to form), יָלַל (to howl), יָשָׁר (to be straight, right), יָשָׁן (to sleep).

*Remark.*—Since these verbs differ from the usual mode of inflection only in the future Kal and in the Hiphil, these parts only are given in the examples.

#### EXAMPLES.

We will sleep and dream in the night. In<sup>1</sup> the morning shalt thou awake and tell thy dream. Sarah gave suck to children which she bare unto Abraham. It will be good for us that God will come down to the earth<sup>2</sup>. If ye forsake the Lord, and serve a strange god<sup>3</sup>, he will consume<sup>4</sup> you according as<sup>5</sup> he hath done you good. The men<sup>6</sup> shall lament, and all the inhabitants<sup>7</sup> of the land shall howl. Noah will awake from wine and know what<sup>8</sup> Ham has done. The potter<sup>9</sup> formeth the vessel. My people shall be taken<sup>10</sup>, and their rulers<sup>11</sup> shall howl. I will howl for Moab, and I will cry out for all Moab: joy and gladness is withdrawn from the land of Moab. Ye will not form man out of the earth as the Lord hath done this<sup>12</sup>.

Ex. LIII. 1) כִּי. 2) To the earth, אֶרֶץ: respecting the הָאֶרֶץ, see Ex. LII.<sup>14</sup> 3) A strange God, אֱלֹהֵי גֵבֹר, a God of the stranger. 4) He will consume, וְהִכָּה. 5) According as, אֲחֵרֵי אֲשֶׁר, after that which. 6) אָדָם, used collectively for the plural. 7) Part. Kal of יָשַׁב, to dwell, inhabit. 8) אֵת-הָאֲשֶׁר. 9) Part. Kal of יָצַר. 10) Pual. 11) Part. Kal of מָשַׁל, to rule. 12) As — this, כִּי-אֲשֶׁר.

LIV. *Third class ; or, imperfecta פִּי.*

(Stuart, § 251. Lee, art. 200).

The verbs most in use are, יָצַק (to pour out ; in the Hiphil, to place), יָצַת (to lay waste with fire), יָצַב (used only in the Hiphil, to make to stand, to place), יָצַר (to form), יָצַב (to place, erect), יָשַׁר (to be straight, even, level ; it has once, 1 Sam. vi. 12, יָשַׁר in the future).

EXAMPLES.

And lo, Zadok, and with<sup>1</sup> him those that bare<sup>2</sup> the ark of the covenant of God, and they set down the ark of God. Ye have placed the money in your tent. Take meal, and place it for the people to<sup>3</sup> eat. I will pour out my spirit upon thy seed, and my blessing on thy children. Wherefore perisheth the land ? it is burned up like a wilderness that no man passeth through<sup>4</sup>. I will kindle<sup>5</sup> a fire in<sup>6</sup> the gates of Jerusalem, in order to destroy the people. The walls of Babylon and her gates, her high gates, shall be laid waste with<sup>6</sup> fire. If I bring not Joseph unto thee and set<sup>7</sup> him before thee<sup>8</sup>, then let me bear the blame before thee<sup>9</sup> for ever<sup>10</sup>. The maker of molten images worketh the iron, and will form a god<sup>11</sup>, and pray to<sup>12</sup> it. Jo-

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Ex. LIV. 1) הָאֵלֶּיךָ ; see Ex. XLV. 2) נִשְׁאוּם, followed by an accusative. 3) לְ, with the infinitive of אָכַל. 4) Where no one passeth through, מִבְּלִי עָמַד, i. e., without one passing through. עָמַד part. of עָמַד. 5) Hiph. of יָצַת. 6) בְּ. 7) יָצַב, Hiphil. 8) Before thee, לְפָנֶיךָ. 9) i. e., I have sinned to thee, חָטָאתִי לָּךְ. 10) i. e., All the days. With the article. 11) אֱלֹהִים, the shorter and singular form of אֱלֹהִים. 12) אֵל ; see Ex. XLVI.

seph told his brethren, we were binding sheaves<sup>13</sup>, and behold, my sheaf stood up<sup>14</sup>, and your sheaves did obeisance<sup>15</sup> to my sheaf.

### LV. *Verbs* ע.

(Stuart, §§ 267—271. Lee, art. 201).

#### EXAMPLES.

King Ahasuerus ordered to bring<sup>1</sup> Vashti the queen, and she did not come. The power will depart from us. Samson knew not that the Lord had departed from<sup>2</sup> him. Thou hast done well that thou hast built<sup>3</sup> the house. The heathen increase<sup>4</sup> and multiply. She concealed<sup>5</sup> him, that<sup>6</sup> he might not be killed<sup>7</sup>. And the serpent said to the woman, ye shall not surely die<sup>8</sup>. Their horsemen shall spread themselves, their horsemen shall come from far; they shall fly as the eagle that hasteth to eat<sup>9</sup>. They shall eat up thy vines and thy fig trees, and shall impoverish thy fenced cities<sup>10</sup> with the sword. The pillars of heaven shake. The sceptre shall not depart from Judah till Shiloh come. Blessed be<sup>11</sup> God, who doth not

13) i. e., we (were) binding; אָלַם, to bind, part. in Piel. 14) יָצַב, Niphal. 15) And they did obeisance, וַתִּשְׁתַּחֲוֶינָהּ, Hithpael of שָׁחָה; ה before a ש, or ס, or צ, in the Hithpael, being transposed; See, Stuart, § 110; Lee, art. 83.

Ex. LV. 1) Hiphil. Comp. Ex. XXII. 2) מָעַל. On עַל with suffixes, see Ex. XLVI. 3) Thou hast built, בָּנִיתָ, from בָּנָה. 4) רָבִי, from רָבָה. 5) Hiphil. 6) To be joined to the verb. 7) Hophal of מוֹת. 8) i. e., non moriendo (infinit. absol.; comp. Ex. XVI.) moriemini. 9) Infinit. of אָכַל. 10) i. e., The cities of thy strong holds (מְבָצָר, a strong hold). 11) Blessed be, בָּרַךְ, part. pass. of בָּרַךְ.



turn away my prayer. Let us<sup>12</sup> build for us a city, lest<sup>13</sup> we be scattered abroad over<sup>14</sup> the face of the whole earth. I have killed the Lord's anointed. Thou shalt not move<sup>15</sup> my soul to<sup>16</sup> kill a man.

# LVI. Verbs עי.

(Stuart, §§ 272—274. Lee, art. 201.)

Of this kind are בִּין (to understand), גִּיל (to exult), לֵין (to pass the night), רִיב (to contend, plead), רִיח (to contend), שִׁים (to put, set, place), שִׁית (to set, put): and others.

## EXAMPLES.

Thou, my daughter, pray<sup>1</sup> tell me, is<sup>2</sup> thy father's house a place for us to pass the night? Plead with<sup>3</sup> your mother, plead: for she (is) not my wife, nor (am) I her husband. Joseph washed his face and went out<sup>4</sup> and said, set on bread. I will make<sup>5</sup> your cities a wilderness, and bring your sanctuaries to desolation, and will not smell<sup>6</sup> your sweet odours<sup>7</sup>. I will arise, saith the Lord, I will

12) Let us build for us, נִבְנֶה לָנוּ, 1st pers. plur. fut. Kal of בָּנָה. 13) Lest, פֶּן. 14) על־פָּנָי, over the face of. 15) Thou shalt not move, אֶל־הַיָּשׁוּעַ, from נָשָׂא, to raise. 16) אֶל־, with an infinitive.

Ex. LVI. 1) נִשָּׂא, after the imperative, with Maqqeph (נִשָּׂא). 2) הֲיִשָּׂא. Respecting this ה interrogative, see Ex. XLII. <sup>8</sup>. 3) בְּ. 4) And went out, וַיֵּצֵא. 5) To be rendered by בָּרִין. Respecting this verb, see Stuart, § 254 (c) note; Lee, art. 205, 4. 6) Hiphil. 7) i. e., the odour, your pleasant.

set him in safety. Ye children of Zion, be glad and rejoice in the Lord your God, for he hath given you a teacher of righteousness. Plead my cause and deliver me: quicken me, according to<sup>8</sup> thy word. Set thee up<sup>9</sup> waymarks, make thee high heaps. He will understand the way of knowledge, for the Lord hath instructed him. Gird on each one<sup>10</sup> his sword about his loins, go frequently from gate to gate in the camp. He that<sup>11</sup> turneth away his ear from hearing the law, shall perish; wherefore direct thine heart to<sup>8</sup> the law.

### LVII. *Verbs* לָלַךְ.

(Stuart, §§ 276—279. Lee, art. 203.)

#### EXAMPLES.

The earth is full of<sup>1</sup> the knowledge of the Lord<sup>2</sup>. Thou, Lord, shalt send forth thy breath; so shall the heavens be created. This people is<sup>3</sup> robbed\* and spoiled<sup>4</sup>; they are for a prey<sup>5</sup>, and are hid in prison houses. Jeroboam made Israel to sin. Blessed be the Lord; for his goodness to me is wonderful. He shall cleanse the house with blood

8) לָ. 9) Niphal, as the reflexive conjugation. Ex. XX. 10) שָׁמַר. 11) Use the participle; one turning away his ear from hearing (infin.) the law.

Ex. LVII. 1) By the accusative, because מָלֵא (to be full) governs this case. 2) Of the Lord, אֱלֹהֵינוּ. 3) הָיָה. \*) Part. pass. 4) שָׁמַר, part. pass. of שָׁמַר. 5) For a prey, לָבִי; because לָ, coming before a tone-syllable, takes Qamets instead of Sheva. Stuart, § 152 (b) (2); Lee, art. 174, 4. Comp. Ex. LI. 8.

and with water. I said, do not<sup>6</sup> sin against the child, and ye did not hear. I will hide the man in the cave, and he shall not be found. And God said, let the earth bring forth grass. Cut down the tree which is<sup>7</sup> in the forest. I was envious at the foolish, that they have<sup>8</sup> peace. Abimelech slew seventy men<sup>9</sup> on one single<sup>10</sup> stone: but Jotham was left<sup>11</sup>, for he hid himself. Who in the clouds is equal to the Lord? Thou, Lord, hast created north and south.

LVIII. *Verbs* לִהְיוֹת.

(Stuart, §§ 280—292. Lee, art. 202, 7—13.)

EXAMPLES.

Make thee an ark, and pitch it with pitch. What God shall command, that shalt thou do. Two<sup>1</sup> of every living thing shalt thou bring into<sup>2</sup> the ark, to keep them alive<sup>3</sup> with thee; a male and female shall they be. As<sup>4</sup> they have done, so do ye. The queen came with the royal<sup>5</sup> crown, that<sup>6</sup> the people and princes might see her beauty. The waters increased greatly over the earth, and all the hills

6) לֹא, to be placed before the verb. 7) i. e., which finds itself. 8) They have, i. e., to them (is), לָהֶם. Comp. Ex. XLV. 9) אִישׁ, collectively. 10) אֶחָד, after the substantive. 11) But — was left, נִשְׁאַר, from יָרָה, to be left; a verb פָּעַל. Comp. Ex. LII.

Ex. LVIII. 1) שְׁנַיִם. 2) אֵלַי. 3) אִתִּי. Comp. Ex. XLV. 4) בְּאֶשְׁרָם. 5) The adjective is to be put after its substantive. 6) הָיָה, followed by the infin. Niphal.



were covered which (were) under heaven. The Lord appeared to me from afar. I am as a shepherd<sup>7</sup> that keepeth the earth. There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. Cow and bear shall feed together<sup>8</sup>, lion and ox shall lie down together. Great are the things<sup>9</sup> which my eyes have seen. Thou, Lord, art the highest over the whole earth; thou art exalted above all gods. Ye shall not build houses, that<sup>10</sup> another may inhabit them.

### LIX. *Verbs with Suffix Pronouns.*

(Stuart, §§ 303—313. Lee, artt. 206—210.)

Passing over the rules respecting the change of tone, we will here merely notice that

1. Verbal forms ending in *vowels*, take suffixes *without* union-vowels.

2. Verbal forms ending in *consonants*, take suffixes *with* union-vowels; the forms of the perfect having as the union vowel (־) or (־), and those of the future and imperative (־) (־).

#### EXAMPLES.

Thy name is\* Abraham, for a<sup>1</sup> father of many people have I made<sup>2</sup> thee. Abraham, take thy son, and bring him as a burnt offering to<sup>3</sup> mount Moriah. I will bless thee, and will multiply thy

7) Particip. Kal of רָעָה, to pasture. 8) יָחַדָּי. 9) Great are the things, הַגְּדֹלֹת הַמְּאֻלָּה. 10) יְ.

Ex. LIX. \*) יְהִיָּה. 1) By the simple accusative. 2) בָּרַךְ. 3) בָּ.

seed as the sand which is on the sea shore<sup>4</sup>. I have surely seen the affliction of the people in Egypt. I am come down to deliver them from the land of Egypt, and to bring them up out of that land into a good land and a large. I will send thee to Pharaoh, that thou mayest bring my people, the children of Israel, out of Egypt. I have sent him to my father, and he hath sent me to his father. The God of your fathers hath sent me unto you. Behold, Aaron cometh forth to meet<sup>5</sup> thee, and seeth thee, and is glad in his heart. Now go, and I show thee what thou shalt say. Thou shalt not make unto thee any graven image, and serve it. God blessed the sabbath day, and hallowed it. In vain do ye sow your seed, and your enemies eat it. This people will forsake me. The Lord chose Saul to be king, but the sons of Belial<sup>6</sup> said, How shall this man save us? and they despised him, and brought him no presents. The Lord will anoint thee to be king over Israel. Job said, Let the day perish<sup>7</sup> wherein<sup>8</sup> I was born, let it be dark; let darkness and the shadow of death stain it; (as for) that night, let darkness<sup>9</sup> seize upon it. Ye shall not suffer<sup>10</sup> them to come into your cities; for the Lord your God hath given them into your hand.

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4) On the shore of—, עַל-שְׁפָרָה. 5) Cometh forth to meet thee, יָצָא לִקְרַאתִי. 6) בְּנֵי-בְלִיַעַל. 7) Use the future. 8) Wherein I was born, אֲשֶׁר אֶגְדֵּר-בּוֹ. 9) אֶפֶל. 10) כָּרַתוּ, followed by an accusative.

# LX. *The Apocopate Future with ך conversive.*

(Stuart, §§ 206 and 208. Lee, art. 119, 3, 4, 7.)

The ך conversive (with Lee, illative), consisting of a ך with a Pattahh under it and a daghesh in the next letter, serves to form the future into a tempus historicum. For this purpose, whenever an apocopate future exists, it is always employed.

The apocopate future occurs in the regular conjugation in Hiphil; in verbs ע״ע, in Kal and Hiphil; as also in verbs פ״ע, ע״ע, and ע״ע; and with verbs ל״ה, in all conjugations except Pual and Hophal.

## EXAMPLES.

And<sup>1</sup> the Lord said to Satan, whence<sup>2</sup> comest<sup>3</sup> thou? And Satan answered, from going to and fro in the earth. And there came a messenger to Job, and said, Behold, a great<sup>4</sup> wind came and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped<sup>5</sup> alone to tell thee. And Job arose and rent his mantle, and shaved his head, and fell down upon the ground<sup>6</sup> and worshipped<sup>7</sup>, and said, The Lord gave, and the Lord hath taken

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Ex. LX. 1) ך conversive. This shows that the proposition to which it is prefixed is a continuation of what went before; for, with the exception of the use of ך׃ (and it came to pass), no subject can begin with a ך conversive. 2) ך׃. 3) Future. 4) After the substantive. 5) Future Niphal of ע״ע with ך paragogic; Stuart, § 205; Lee, art. 175, 5 and 6. 6) See Ex. LIII. 2. 7) ע״ע, Hithpael; see Ex. LIV. 15.



away; blessed<sup>8</sup> be<sup>9</sup> the name of the Lord. The friends of Job heard all this evil that<sup>10</sup> was come upon him, and they made an appointment together<sup>11</sup> to come and comfort him. And they lifted up their eyes afar off and knew<sup>12</sup> him not; and they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads. And they sat with<sup>13</sup> him upon<sup>14</sup> the ground, seven days and seven nights. And Joshua died, the son of Nun, the servant of the Lord, (being) an hundred and ten years old<sup>15</sup>. And they buried him in the border of his inheritance in Timnath-Serah, on<sup>16</sup> Mount Ephraim. And Samson went down to Timnath<sup>17</sup>, and saw a woman in Timnath of<sup>18</sup> the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get<sup>19</sup> her for me to wife.

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8) Part. Paul of בָּרַךְ. 9) יְיָ; Stuart, § 283 (3) (γ) *k* and note 5; Lee, art. 205, 12. 10) By the participle with the article, הַבָּאֵה (fem.), from בָּא, to come. 11) יַחְדָּו. 12) נָכַר, Hiphil; him, a suffix, according to the preceding exercise. 13) אִתּוֹ. Comp. Ex. XLV. 14) שָׁם. 15) Old, בָּנָה; the number of the year comes first after Maqqeph. Comp. Ex. LII. <sup>9</sup> and <sup>12</sup>. 16) שָׁם. 17) To Timnath, תִּמְנַתְסֵרָה, with ה locale. Comp. Ex. LIII. <sup>2</sup>. 18) בָּתּוֹ. 19) לָקַחְהָ, prop., take her for me. Respecting לָקַחְהָ, see Stuart, § 254 (c) note; Lee, art. 198, 12.

## PART II.

### I. *The connection of the Article and the Prepositions ב, ל, כ, כּו, and the Conjunction ו, with a Noun; and the use of the line Magqeph.*

(Stuart and Lee, as referred to in Part I. Exx. I—VI.)

#### EXAMPLES.

JOB was<sup>1</sup> in the land of Uz, and the man was perfect and upright. In the day and in the night. The son and the father write<sup>2</sup>. The sun sets<sup>3</sup> and the moon rises. Every day is<sup>1</sup> as this<sup>4</sup> day. The brother and the sister pass by<sup>5</sup>. The wise man hears the word<sup>6</sup> which<sup>7</sup> the law speaks<sup>8</sup>. I love<sup>9</sup> the strength<sup>6</sup> which<sup>10</sup> (is) in the man. The smoke ascends. The ashes lie upon the earth. The tree yieldeth fruit, but<sup>11</sup> the flower is broken<sup>12</sup> by the wind. The arrow pierces through the strong men. The people passeth over the<sup>6</sup> Jordan, which is in the land of Canaan. I saw<sup>13</sup> the city from afar. The grass covered the<sup>6</sup> field. Wisdom came down<sup>14</sup> from heaven. The servant pastureth the

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Ex. I. 1) הָיָה. 2) כָּתְבוּ, for כָּתְבוּ, on account of the pause; see Ex. IV. 22. 3) בּוֹא. 4) Simply by the article. 5) עָבְרוּ. 6) In this exercise, the accusative is to be denoted simply by the article. 7) אֲשֶׁר. 8) חֻקֵּי, fem., on account of הוֹדִיעָה, a law. 9) אֲהַבְתִּי. 10) לִי. 11) וְ. 12) נִשְׁבַּר. 13) רָאִיתִי. 14) יִרְדָּה, femin., on account of חִכְמָה (wisdom).

flocks. The leaf fell into the river. The bird leaves the<sup>6</sup> net. The beast in the field, the fish in the sea, the bird under heaven, rejoice as the man in a palace. Lot settled at Sodom.

II. *The regular Noun (masculine and feminine) with and without suffixes, in the nominative, construct state, dative, accusative, and ablative, which three last cases are expressed by Prepositions, viz. את, את for the accusative, ל, ל for the dative, מן for the ablative.*

(Comp. Part I. Exx. XI—XIV, and XXVIII.)

### EXAMPLES.

The fear of the Lord. The law of Moses. The righteous man loves the wisdom of God. Thou art near, O Lord, and all thy commandments (are) truth. Terah begat Abram, Nahor, and Haran; and Haran begat<sup>1</sup> Lot. Joshua took all<sup>2</sup> the land, the hills and all the valley, and all the land of Goshen. And he cut off<sup>3</sup> the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah. I am the Lord your God. The Lord thy God will be<sup>4</sup> with thee<sup>5</sup>. Your city (belongeth) to the king. I have

Ex. II. 1) הוליד. 2) How כל is to be joined to a noun with the article, and on the situation of את; see Ex. XIII. 8. 3) And he cut off, ויכרת. 4) Will be, יהיה. 5) With thee, עִמָּךְ; in pause, עִמֶּךָ.



heard<sup>6</sup> your voice. I have received<sup>7</sup> the book from the father. The book was written<sup>8</sup> by Moses. The psalms of David and the song of songs of Solomon. The Hebrews built<sup>9</sup> the house of God to the Lord. The strong men fight<sup>10</sup> in war. Lot took his substance and settled at Sodom. Thou hast heard<sup>11</sup> my voice. The Lord stopped up the windows of heaven. Who<sup>12</sup> knoweth the borders of the land. The father planteth trees and setlings. Joseph interpreted dreams. The father sold the horses of the king. The victory (is) the Lord's. I sing<sup>13</sup> the wisdom of Solomon. Fools despise<sup>14</sup> the law of God. The people return<sup>15</sup> from the war, and draw nigh to<sup>16</sup> their city. Sarah bare<sup>17</sup> Abraham a son, and Abraham called<sup>18</sup> the name of his son<sup>19</sup> Isaac. I have given<sup>20</sup> money to the woman, and wine to the man. I have heard thy voice. From God proceedeth<sup>21</sup> that which is good, and from Satan that which is bad. God loveth the righteous and the perfect, but hateth the wicked. My ways are not as your ways. The sword of<sup>22</sup> the Lord is filled with blood<sup>23</sup>. His anger is not turned away<sup>24</sup>, but his hand is stretched out<sup>25</sup> still. And the people served the Lord all the days of Joshua.

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6) שָׁמַעְתִּי. 7) I have received, לָקַחְתִּי. 8) Was written, נִכְתָּב. 9) בָּנִי, from בָּנָה. 10) גִּלְחָמִי, Niphal of לָחַם. 11) Thou hast heard, שָׁמַעְתָּ. 12) מִי. 13) שָׁרַנִּי. 14) בָּזָה, from בָּזָה. 15) שָׁבִי. 16) הִקְרִיבִי. 17) יָלְדָה. 18) And — called, וַיִּקְרָא. 19) His son, בְּנִי. 20) I have given, נָתַתִּי. 21) נָצָא. 22) Of, לְ. 23) The accusative, without אֶת and without the article. Comp. Part I. Ex. LVII. 1. 24) Is not turned away, לֹא-נִשָּׁב. 25) Part. Pual of נָטָה.

### III. On the Pronouns—Personal, Demonstrative, Relative, and Interrogative.

(Comp. Part I. Exx. VII—X.)

This exercise takes in the ה interrogative. This ה (with Hhateph Pattahh) gives the sentence an interrogative form. Before Sheva (mobile), as also before a guttural, Hhateph Pattahh becomes a full Pattahh; and before a guttural with Qamets it becomes Seghol (הִתְחַבֵּם).

The following words are compound interrogatives: בְּמָה (whereby? by what?), כִּמָּה (how much?), לָמָּה (why? wherefore?), עַד־כָּמָה (how long?), עַל־מָה (wherefore?), אֵיפֹה, אֵימָה (where?), אֵיךְ (how?), and some others.

#### EXAMPLES.

Who hath planted this tree? Thou. What (is) this? This man rejoiceth. I saw<sup>1</sup> a woman who wrote<sup>2</sup>. Who calls? He who speaks. We and ye, I and thou. This month. I know not<sup>3</sup> who hath done this. Thou, thou hast not told me it\*, and I, I have not heard it<sup>4</sup>. Ye idols, know not<sup>5</sup> this thing. This land is full<sup>6</sup> of gold and silver. Ye women<sup>7</sup>, who dwell<sup>8</sup> in this house. These

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Ex. III. 1) רִאִיתִי. 2) Fem. כָּתַבְתָּ, from כָּתַב. 3) I do not know לֹא יָדַעְתִּי. \*) Thou hast not told me, לֹא אָמַרְתָּ לִּי. 4) I have not heard, לֹא שָׁמַעְתִּי. 5) Ye know not, לֹא יָדַעְתֶּם. 6) Is full, מְלֵאָה, fem. of מָלֵא, to be full. 7) נָשִׁים, plur. of אִשָּׁה. 8) יֹשְׁבֹתָיו.

(are) the shepherds that fed<sup>9</sup> the flocks. Who (is) this man? Who (is) this woman? What shall I do unto thee, my son? The battle from which he fled. Where is the king? In<sup>10</sup> the garden? or in the house? He doth not<sup>11</sup> love the father. Thou? I? What did he answer? What said he? This (is) the maidservant who gave<sup>12</sup> me<sup>13</sup> the book. This is the book which he wrote. Am I not<sup>11</sup> thy daughter? Wherefore hast thou slain<sup>14</sup> the king? Have I not<sup>11</sup> sent<sup>15</sup> to thee<sup>16</sup>? Why hast thou not<sup>11</sup> come<sup>17</sup> to me<sup>18</sup>? How shall I curse<sup>19</sup> (whom) God hath not cursed<sup>20</sup>? or how shall I defy<sup>21</sup> (whom) the Lord hath not<sup>11</sup> defied? How long, Lord, wilt thou be angry<sup>22</sup>? By what (means) hast thou done<sup>23</sup> this? (Is there) peace? Where (is) he? How hast thou said<sup>24</sup>? How shall I come<sup>25</sup> into<sup>26</sup> the house? (Am) I not<sup>11</sup> the Lord? And he said, Wherefore (is) this (that) thou dost ask after<sup>27</sup> my name? Wherefore have ye brought us up out of Egypt to<sup>28</sup> die in the wilderness? I and the lad will go yonder<sup>29</sup>.

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9) רָעוּ, from רָעָה. 10) The ה interrogative is placed before the preposition. 11) The negative (לֹא) is always placed before the verb. Therefore also in negative interrogative sentences ה interrog. precedes לֹא. 12) נָתַתָּה, fem. of נָתַתָּה. 13) To me, לִי. 14) Thou hast slain, הִכִּיתָ, Hiphil of נָכַח (not used in Kal). 15) I have sent, שְׁלַחְתִּי, from שָׁלַח. 16) To thee, אֵלַי. 17) Thou hast come, הִלַּכְתָּ. 18) To me, אֵלַי; in pause, אֵלַי. 19) I shall curse, אֶקַּח, from נָקַח. 20) Hath not cursed, לֹא נָקַח. 21) I shall defy, אֶזְעַם, from זָעַם. 22) Thou wilt be angry, הִזְעַנְתָּ, from זָעַן. 23) Thou hast done, עָשִׂיתָ. 24) Thou hast said, אָמַרְתָּ. 25) I will come, אָבוֹא. 26) Not to be translated; but בֵּית takes the article. 27) To ask after, שָׁאַל לְ. 28) לְ. 29) עַד־כֵּן.



#### IV. *Adjectives with Substantives.*

(Stuart, § 448.)

An adjective used to qualify a substantive is placed after it, and agrees with it in gender and number. If the substantive has the article, the adjective takes it also. Thus also with the demonstrative pronoun **זֶה**, (this). The adjective when used as a predicate is placed before the substantive.

#### EXAMPLES.

The Lord (is) a great God<sup>1</sup>. God is a great king above<sup>2</sup> all Gods. A worthless man and a wicked man sinneth against God. The men had<sup>3</sup> a great fear. Much riches (is) with the merchant<sup>4</sup>. He hath<sup>5</sup> little silver, but much gold and fatted cattle. A bear robbed<sup>6</sup> of her whelps will meet a man. A wise man loveth righteousness, but an unjust man loveth oppression. From the wilderness to the great river Euphrates and to the great sea shall<sup>7</sup> your coast be. The people raised<sup>8</sup> a great shout. Gibeon (is) a large city. Thou (art) a righteous Lord, king of Jerusalem. Blessed<sup>9</sup> be

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Ex. IV. 1) **גָּדוֹל**. 2) **עַל**. 3) **יָרְאוּ**. 4) **סְחָרִים**, plural of **סֶחֶר**. 5) He hath, i. e., there is to him, **יָשׁ לוֹ**. 6) Robbed of her whelps, **שָׁבִיל**. 7) **יִתְּנָה**. 8) **הִרְיֵעַ**. 9) **בְּרִיךְ**, Part. pass. of **בָּרַךְ**.

the most high<sup>10</sup> God<sup>1</sup>. I will see<sup>11</sup> this great sight<sup>10</sup>. Canaan (is) a good and large land. The man<sup>12</sup> hath a dumb mouth, a deaf ear, and a blind eye. Joseph foretold<sup>13</sup> a great famine. I, the Lord thy God, am a jealous God<sup>1</sup>.

*Remark.*—In the want of adjectives the Hebrews use substantives expressing quality or material: and this they frequently do, even where adjectives exist. It is thus that the construction of לָלֵךְ, לָלֵךְ, must be explained. (Comp. Part I. Ex. XIII. <sup>8</sup>.)

(Stuart, § 144. Lee, art. 225.)

#### EXAMPLES.

Brazen and iron vessels<sup>1</sup> they brought<sup>2</sup> into the the house of the Lord. God said to Abraham; a father of many nations<sup>3</sup> have I made thee<sup>4</sup>, and I have established<sup>5</sup> my covenant between me and thee<sup>6</sup> for an everlasting covenant<sup>7</sup>, and I have given<sup>8</sup> thee the land of Canaan for an everlasting possession. And the holy garments<sup>9</sup> of Aaron shall be<sup>10</sup> his sons' after him<sup>11</sup>, to be anointed<sup>12</sup>

10) Substantive and adjective to receive the article. 11) I will see, אֶרְאֶה. 12) Say; to the man (is). 13) נִבְּאָה.

1) i. e., vessels of (בְּלִים, construct form of בְּלִים) brass and iron. 2) נָתַתִּי. 3) i. e., a father of a great number of (רַבּוֹת) nations. 4) I have made, נִתְּנָה. 5) I have established, הִקְמִיתִי. 6) between me and thee, בֵּינִי. 7) i. e., a covenant of eternity. 8) I have given thee, נָתַתִּי לְךָ. 9) Garments of (בְּגָדִים) holiness. 10) Shall be, יִהְיֶה. 11) His sons' after him, אַחֲרָיו. 12) To be anointed, לְמַשְׁחָה.

therein<sup>13</sup>. The man shall not worship<sup>14</sup> silver and gold idols<sup>15</sup>.

## NOUNS WHICH SUFFER A CHANGE OF VOWELS.

### A. *Masculines.*

#### V. *On declensions II—V, according to Stuart.*

(Comp. Part I. Exx. XXIX—XXXII.)

#### EXAMPLES.

The fear of the Lord (is the) instruction of wisdom. I have inherited<sup>1</sup> thy testimonies<sup>2</sup> for ever; for a joy of my heart<sup>3</sup> are they<sup>4</sup>. The Lord your God hath given the city into your hands. The glory of the Lord (remaineth) for ever. The law of the wise is a fountain of life<sup>5</sup>. From the going down of the sun unto his rising shall<sup>6</sup> the borders be. The ready armed men of the host passed over<sup>7</sup> the Jordan. The elders of Israel stood<sup>8</sup> before the people. A lamp unto my foot<sup>9</sup> are thy words, and a light unto my path. An abomination to the Lord are lying lips. The river Euphrates

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13) Therein, בָּהֶם. 14) Shall not worship, וְשִׁמְחָהוּ. 15) i. e., idols of silver and gold.

Ex. V. 1) I have inherited, גָּחַלְתִּי. 2) Plur. of עֵדוּת. 3) My heart, לִבִּי, from לֵב. 4) They are, הֵמָּה. 5) חַיִּים. 6) Shall be, יִהְיֶה. 7) עָבְרוּ. 8) עָמְדוּ. 9) To my foot, לְרַגְלִי.



(is) a large river. There appeared<sup>10</sup> an angel of the Lord to<sup>11</sup> Moses in the flame of fire out of the midst<sup>12</sup> of the bush. Princes and servants<sup>13</sup> served<sup>14</sup> the king. And God spake<sup>15</sup> these words; I am the Lord thy God, who hath brought thee<sup>16</sup> out of the land of Egypt. Hear<sup>17</sup> the voice of the words of the Lord. I have heard<sup>18</sup> thy words. And the army rose<sup>19</sup> from its place. And Abram took<sup>20</sup> his servants born in his house<sup>21</sup> and pursued<sup>22</sup> the army. I have given<sup>23</sup> you<sup>24</sup> the land, and ye shall reap<sup>25</sup> the harvests thereof, and bring<sup>26</sup> the first<sup>27</sup> sheaf<sup>28</sup> of your harvest to the priest, and he shall offer<sup>29</sup> the sheaf for you. I will multiply<sup>30</sup> thy seed<sup>31</sup> as the stars of heaven. Abimelech and Phicol, the chief captain of his host, said<sup>32</sup> to Abraham; God is with thee<sup>33</sup> in all that thou doest<sup>34</sup>. Thou shalt rise up before the hoary head<sup>35</sup>, and honour the face of<sup>36</sup> the old man, and fear thy God; I (am) the Lord. He was old and heavy. And it came to pass<sup>37</sup> after<sup>38</sup> these<sup>39</sup> things.

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10) נִרְאָה, from רָאָה. 11) אֶל-. 12) From the midst of, מִתּוֹךְ. 13) עֲבָדִים from עָבַד. 14) עָבְדִי. 15) And he spake, וַיִּדְבֵּר. 16) I have brought thee, הוֹצֵאתִיךָ. 17) Hear, שָׁמַע לְ. 18) I have heard, שָׁמַעְתִּי, 19) וַיָּקָם. 20) And he took, וַיִּקַּח. 21) His house, בֵּיתוֹ. 22) And pursued, וַיִּרְדֹּף. 23) I have given, נָתַתִּי. 24) לָכֶם. 25) And ye shall reap, וַיִּקְצְרוּם. 26) And ye shall bring, וַיְהַבִּאתֶם. 27) רֵאשִׁית, to be placed after the substantive, as any other adjective. 28) עֲמֹר. 29) And he shall offer, וַיִּהְיֶה. 30) I will multiply, אֶמְרֶה. 31) Thy seed, זֶרְעֶךָ, from זָרַע. 32) אָמַרְי; to (any one), לְ, or אֶל-. 33) With thee, עִמָּךְ. 34) Thou doest, תַּעֲשֶׂה. 35) The hoary head, שֵׁיבָה. 36) The face of, בְּנִי. 37) And it came to pass, וַיְהִי. 38) After, אַחֲרַי. 39) Put the pronoun after the noun.

# VI. *Segholate Nouns.*

(Comp. Part I. Exx. XXXIII—XXXV.)

## EXAMPLES.

Lord thy memorial is from generation to generation<sup>1</sup>. I have seen<sup>2</sup> your king, and his servants, and his country. They set up<sup>3</sup> a heap<sup>4</sup> of stones. They took<sup>5</sup> their food and their substance. His ears have heard<sup>6</sup> your voice. Abraham took his two servants and Isaac with him<sup>7</sup> to mount Moriah. Put off<sup>8</sup> thy shoes from off<sup>9</sup> thy feet. Eschol and Aner were<sup>10</sup> parties of a covenant with Abraham. Thou shalt not see<sup>11</sup> the father again until the day of his death. Abraham lifted up his eyes and saw<sup>12</sup> the ram which God had sent. Ye have offered<sup>13</sup> many<sup>14</sup> rams to the Lord. So did he to that city and to her king. Joshua said; put<sup>15</sup> your feet on the necks of these things, and they put<sup>16</sup> their feet on their necks. Why doth not your ear hear the words of God? What (meaneth) this bleating of the sheep in mine ears? Ye shall eat<sup>17</sup> your bread to the full, and dwell<sup>18</sup> in your land safely. The

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Ex. VI. 1) From generation to generation, לְדֹר וְדֹר. 2) I have seen, רָאִיתִי. 3) הִקְיָמוּ. 4) הֵל. 5) לָקְחוּ. 6) Have heard, שָׁמְעוּ. 7) With him, אִתּוֹ. 8) שָׁל. 9) מֵעַל. 10) הֵם, the pronoun of the third person for the verb, *To Be*. 11) Thou shalt not see again, לֹא תִרְאֶה עוֹד. 12) And he saw, וַיִּרְא. 13) Ye have offered, הִקְרַבְתֶּם. 14) רַבִּים, after the substantive. 15) שִׁימוּ. 16) And they put, וַיָּשִׂמוּ. 17) Ye shall eat, וַיֵּאָכְלוּ. 18) And shall dwell, וַיִּשְׁכְּבוּ.

shoes of the children I have taken off<sup>19</sup> their feet. Your shoes (are) small. Mine eyes saw<sup>20</sup> the temple of God. When thou wast little in thine own sight, (wast) thou not (made) the head of the tribes of Israel, and the Lord anointed thee king over Israel?

VII. *Nouns Decl. VII—IX, according to Stuart.*

(Comp. Part I., Exx. XXXVI—XXXVIII.)

EXAMPLES.

Lord, thy name is from<sup>1</sup> eternity. Who will escape<sup>2</sup> the snares of death? The priest bore<sup>3</sup> the ark of the covenant before the people. I have cleft<sup>4</sup> wood. Job (was) his name. Job had<sup>5</sup> three thousand<sup>6</sup> camels. The teeth of the lions are broken<sup>7</sup>. He took all the shields which Solomon had caused to be made<sup>8</sup>. The idols of the heathen (are) silver and gold, the work of men's hands. I have given<sup>9</sup> the king and his people into thine hand. Abraham took wood for a burnt offering to offer up<sup>10</sup> Isaac his son. Moses was feeding the flock<sup>11</sup> of Jethro his father-in-law, priest of Midian. The work of his hands hast thou blessed<sup>12</sup>, and his cattle spread over the land.

19) I have taken off, נִשְׁלַחְתִּי. 20) רָאוּ.

Ex. VII. 1) לֵ. 2) Will escape, יִסָּר. 3) נִשָּׂא. 4) I have cleft, בִּקַּעְתִּי. 5) הָיוּ. 6) נִשְׁלַשְׁתָּ אֵלָי. 7) Are broken, עָשָׂה. 8) Had caused to be made, נִשְׁבַּר. 9) I have given, נָתַתִּי. 10) To offer up, לְהַעֲלוֹת. 11) אֶת. 12) Thou hast blessed, בֵּרַכְתָּ.

They will pursue<sup>13</sup> the oppressors of the people. The people hath killed<sup>14</sup> its oppressors. Our arrows have pierced through the shields of the enemy. The cities<sup>15</sup> upon their hills Joshua burnt not. The enemy were scattered abroad<sup>16</sup>, and all their camps burnt<sup>17</sup>. Judah sold Joseph to the merchants. These (are) the times of the Lord, the assemblies to<sup>18</sup> the sanctuary, which ye shall call together<sup>19</sup> at<sup>20</sup> their times. The tree of the field shall bring forth<sup>21</sup> fruit. Ye have pursued the enemy, and the enemy are fallen. I spake<sup>22</sup> in his name what he commanded. I have broken the pride of your power. I have broken the bands of your yoke.

B. *Feminine Nouns.*

VIII. *On Decl. X—XIII, according to Stuart.*

(Comp. Part I., Exx. XXXIX—XLI.)

EXAMPLES.

He set up an<sup>1</sup> image of Baal. On the sabbath thou shalt do no work<sup>2</sup>, thou, and thy manservant, and thy maidservant, and thy cattle. By the blast

13) They will pursue, יִרְדְּפוּ. 14) הִמִּית. 15) עִיר, plural עָרִים. 16) Were scattered abroad, נִפְּרְדוּ. 17) Were burnt, נִשְׂרְפוּ. 18) i. e., assemblies of the sanctuary. 19) Ye shall call together, תִּקְרְאוּ. 20) בְּ. 21) Will bring forth, יָבִיט. 22) דִּבַּרְתִּי.

Ex. VIII. 1) הִזְיִב. 2) Thou shalt work, תַּעֲבֹד.



of God the wicked shall perish<sup>3</sup>; and by the breath of his nostrils shall they be consumed<sup>4</sup>. I have heard<sup>5</sup> the roaring of the lion. Thy righteousness (is) righteous for ever, and thy law (is) truth. Is not<sup>6</sup> this thy fear, thy confidence, thy hope? The thoughts of the righteous (are) right: but the counsels of the wicked (are) deceit. Thou shalt leave<sup>7</sup> a corner of thy land for the poor and the stranger. Ye shall return<sup>8</sup> each one to his possession, and each one to his family. Haran died<sup>9</sup> before<sup>10</sup> his father<sup>11</sup> Terah in the land of his nativity. The perverse is an abomination to the Lord. They came<sup>12</sup> to the wilderness of Jericho. Spoil<sup>13</sup> the city of its spoil and of its cattle. Abraham took seven lambs out of the flock. The wicked have taken your possession and killed<sup>14</sup> your family. Ye shall eat<sup>15</sup> the increase of your land. The lambs of the flock (are) many. Our lambs and your lambs (are) small. They took<sup>16</sup> the man from the tree, and laid<sup>17</sup> his corpse at<sup>18</sup> the gate of the city. Surely I have seen<sup>19</sup> the affliction of my people, and have heard<sup>5</sup> their cry. The heathen were oppressed<sup>20</sup>, and their cry was<sup>21</sup> great. Behold, the cry of the children of Israel is come to me<sup>22</sup>.

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3) They shall perish, יִאָבְדוּ. 4) יִכָּלֶה. 5) I have heard, שָׁמַעְתִּי. 6) Is not, הֲלֹא with ה interrogative. 7) Thou shalt leave, תַּעֲזֹב. 8) Ye shall return, תָּשׁוּבוּ. 9) Died, מָוַת, Kal of מוֹת. 10) Before, עַל-פָּנָיו. 11) His father, אָבִיו. 12) Came, בָּאוּ. 13) Spoil, הִזְדִּירוּ. 14) He hath killed, הָמִית. 15) Ye shall eat, תֹּאכְלוּ. 16) They took, הִזְדִּירוּ. 17) And laid, וַיִּשְׁלִיכוּ. 18) At, אֶל-. 19) I have seen, רָאָה רְאִיתִי. 20) Were oppressed, כִּגְשׁוּ. 21) Their cry was, הָיָה, the pronoun in the place of the simple substantive verb. 22) Is come to me, בָּאָה אֵלַי.

# IX. *The Irregular Nouns.*

(Comp. Part I., Ex. XV.)

## EXAMPLES.

In the house of Job (were) seven<sup>1</sup> sons and their<sup>2</sup> three sisters. And his sons and his daughters eat<sup>3</sup> and drank wine in the house of their brother, the firstborn. Then Job opened<sup>4</sup> his mouth and cursed<sup>5</sup> his day. The waters of the sea (are) great. O Lord, thy waters fill<sup>6</sup> the plains. The men of Israel set fire to all the cities they came to. The cities are filled<sup>7</sup> with heathen. Many (were) the princes and captains among the Hebrews. The fathers are the heads of the families. Your fathers (were) our leaders in war; with them<sup>8</sup> we took<sup>9</sup> many cities. Your houses shall be burned<sup>10</sup> and your sons and daughters shall be<sup>11</sup> slaves. The maidservants shall serve<sup>12</sup> the mistress of the house and the daughters of the house. The houses of the Hebrews are destroyed by the enemy. Where (are) the maidservants of your brother, who have stolen the vessels? Thy father-in-law

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Ex. IX. 1) שִׁבְעָה. 2) Say; and three (וּשְׁלֹשָׁת) their sisters. For the number must be taken as a substantive, so that we should properly say, the three their sisters. 3) Plur. of the particip. אָכַל, *eating*; שָׁתָה, *drinking*. 4) Then he opened, וַיִּפְתָּח. 5) And cursed, וַיִּקְלָל, fut. Piel of קָלַל, with ו copulative. 6) מָלֵא. 7) Are filled, נִמְלֵא, Niphal of מָלֵא. 8) With them, עִמָּהֶם. 9) וַיִּקְחוּ, präter. of לָקַח. 10) יִשְׂרְפוּ, future Niphal of שָׂרַף. 11) And they shall be, וְיָהִי, future Kal of הָיָה, with ו copulative. 12) תַּעֲבִדוּ.

hates<sup>13</sup> the arms of war, as the Lord hateth the idols of the heathen. Our brother keepeth\* the golden<sup>14</sup> and silver vessels, which the men of war have taken for spoil. From the mouth of Moses went forth the law of God. And he opened his mouth, that he might publish<sup>15</sup> the laws of God. Abram and Nahor took wives; the name of Abram's wife (was) Sarai, and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah and the father of Iscah. But Sarai was barren; she had no child. And Terah took<sup>16</sup> Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife, and they went<sup>17</sup> to the land<sup>18</sup> of Canaan.

*Remark.*—The words אִישׁ (*man*) and בֶּן (*son*) are used in circumlocution, and then express the possessor of a property; e. g., אִישׁ דְּבָרִים (i. e., a man of words,) an eloquent man; בֶּן כֹּחַ (i. e., son of strength,) a hero, a brave man. בֶּן is also used in definitions of time, and answers to the Latin, *natus*. Of אִישׁ it is to be remarked that it is used collectively.

(Stuart, § 444. Lee, art. 225, 2.)

#### EXAMPLES.

Saul said to Jonathan, send<sup>1</sup> and fetch<sup>2</sup> David

13) שָׂנֵא. \*) שָׁמַר. 14) i. e., vessels of gold and silver; Comp. Part II., Ex. IV. (p. 78.) 15) That he might publish, כִּי־יַגִּיד. 16) And he took, וַיִּקַּח. 17) And they went, וַיֵּלְכוּ. 18) To the land, אֶרֶץ, from אֶרֶץ, with ה locale. Comp. the next Exercise.

1) שָׁלַח. 2) קָח.

unto me<sup>3</sup>, that he may die<sup>4</sup>. Moses said unto the Lord, I (am) not eloquent<sup>5</sup>; but I am of slow speech<sup>6</sup> and of a slow tongue. If Adonijah<sup>7</sup> will shew himself<sup>8</sup> a worthy man<sup>9</sup>, there shall not<sup>10</sup> an hair of him fall to the earth<sup>11</sup>; but if wickedness shall be found in him<sup>12</sup>, he shall die<sup>13</sup>. A wise man<sup>14</sup> (is) strong<sup>15</sup>, and a prudent man<sup>16</sup> mighty in power<sup>17</sup>. Noah was<sup>18</sup> five hundred years old<sup>19</sup> when he begat<sup>20</sup> Shem, Ham, and Japhet. A woman, if she bear<sup>21</sup> a maid child<sup>22</sup>, shall bring<sup>23</sup> a lamb of the first year<sup>24</sup> for an offering. Jacob lifted up<sup>25</sup> his feet, and came<sup>26</sup> into the land of the east<sup>27</sup>. All the fighting men<sup>28</sup> passed over<sup>29</sup> before the children of Israel, to<sup>30</sup> take the land of Bashan in possession<sup>31</sup>.

### X. On the ה locale.

ה־ is joined on to the end of a word to denote *motion*, or *direction towards* a place, or even to *point out* a being at a place.

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- 3) Unto me, אֵלַי. 4) Say; that a son of death he (may be.) 5) i. e., a man of words. 6) Of slow speech, כְּבֶד-פֶּה. 7) אֲדוֹנִיָּה. 8) Will show himself a —, יִהְיֶה לוֹ. 9) i. e., a son of strength. 10) There shall not fall, לֹא-יִפֹּל. 11) To the ground, אֶרֶץ. 12) Shall be found in him, תִּמְצָא-בּוֹ. 13) He shall die, וָמָת. 14) גִּבּוֹר. 15) דָּעוּז. 16) i. e., a man of prudence. 17) Mighty in power, מְאִמְצָח. 18) Was, וַיְהִי. 19) i. e., a son of five hundred years. 20) When he begat, וַיֹּלֵד. 21) תֵּלֵד. 22) גִּלְגָּל. 23) Shall bring, תָּבִיא. 24) i. e., a lamb, a son of his year. 25) וַיָּשָׂא. 26) And went, וַיֵּלֶךְ. 27) i. e., of the sons of the east. 28) i. e., all men of the war. 29) וַיַּעֲבְרֵי. 30) To take possession of, לְרִשְׁתָּהּ. 31) דָּשָׁן.



## EXAMPLES.

The brethren let down<sup>1</sup> Joseph into<sup>2</sup> the pit; but the pit (was) empty<sup>3</sup>, and there was no<sup>4</sup> water in it. Joseph was taken down<sup>5</sup> into Egypt. He cast<sup>6</sup> great stones upon<sup>2</sup> the ground. The smoke of the city went up towards<sup>2</sup> heaven. The kings fell in the war, and the others<sup>7</sup> fled<sup>8</sup> towards the mountains<sup>9</sup>. The children of Israel went to<sup>2</sup> the land of Canaan. Moses led\* the flock of Jethro in the wilderness, and came<sup>10</sup> to the mountain of God, to<sup>2</sup> Horeb. The silver and gold fell to the ground. Samuel returned<sup>11</sup> to<sup>2</sup> Ramah<sup>12</sup>, for there (was) his house, and there he judged Israel. Abraham hasted<sup>13</sup> into<sup>2</sup> the tent unto Sarah. The sun was risen on the earth, when Lot entered<sup>14</sup> into<sup>2</sup> Zoar. Isaac led<sup>15</sup> Rebecca<sup>2</sup> into the tent<sup>16</sup> of Sarah his mother. Shimei saddled his ass and went<sup>17</sup> to<sup>2</sup> Gath<sup>18</sup>. Abraham sent<sup>19</sup> his sons eastward<sup>2</sup>, unto the east country.

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Ex. X. 1) הֵשִׁילֵכִי. 2) To be expressed by He locale with the following substantive. 3) הָיָה. 4) And there was not in it, וְאֵין בּוֹ. 5) He was taken down, הֵרִיד. 6) הֵשִׁילֵהוּ. 7) נִשְׁאַרִים, plur. particip. Niphal of שָׁאַר. 8) נָסוּ. 9) הָרָה, but with the ה locale הָרָה, on account of the following guttural with Qamets; therefore הָרָה, to the mountain. \*) נִהְיָה. 10) And came, וַיָּבוֹא. 11) Returned, שָׁב. 12) With the article; רָמָה, with the feminine termination, takes the ה locale after its construct form, therefore after רָמַת. 13) וַיִּמָּהֵר. 14) בָּא. 15) הָבִיא. 16) The construct form makes no change in respect of the ה locale. 17) And went, וַיֵּלֶךְ. 18) גַּת takes daghesh forte into the ה on receiving accession, as nouns of the eighth declension; Stuart, § 374. 19) שָׁלַח.

# XI. *Formation of the Comparative and Superlative.*

(Stuart, §§ 454—456. Lee, art. 241, 8).

The Hebrew language, like the Latin, expresses the thing with which another is compared by the ablative relation (בִּי), but without giving the adjective a peculiar form of comparative. Hence, in comparison, it prefixes the particle בִּי (בִּי) to the word with which another is compared, and leaves the adjective unchanged. Superlative comparison is marked by simply prefixing the article.

## EXAMPLES.

Thou (art) greater than the father. The law of thy mouth (is) dearer unto me<sup>1</sup> than thousands<sup>2</sup> of gold and silver. Solomon was wiser than many kings on the earth. Better is little with the fear of the Lord, than great treasure and trouble therewith<sup>3</sup>. Better is a portion<sup>4</sup> of herbs and love therewith<sup>5</sup>, than a fatted ox and hatred therewith<sup>3</sup>. The wonders of God are more<sup>6</sup> than the sand of the sea. God is holier<sup>7</sup> than any one. The lion (is) stronger<sup>8</sup> than the horse. The number of the mountains (is) greater than the number of the towns. The word of God (is) sweeter than honey. The horse is fleeter than the ox. I am more thirsty than the sand of the wilderness. My fruit

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Ex. XI. 1) לִי, joined by Maqqeph to the preceding word.  
2) אֲלֵכֶי. 3) Therewith, בִּי. 4) Construct state. 5) יָשָׁם.  
6) See in the Lex., *Many*. 7) קָדוֹשׁ. 8) עֶז.

is better than fine gold, and my revenue than choice silver. This place is higher than all mountains which (are) the highest in the land. The enemy fled swifter than a ship, and than a bird of heaven. The righteousness of God is more righteous than the commandments of men.

## XII. *On the Numerals.*

(Comp. Part I., Exx. XLIII and XLIV.)

### EXAMPLES.

There came<sup>1</sup> to<sup>2</sup> David to<sup>3</sup> Hebron, the children of Judah, six thousand and eight hundred. Of the children of Simeon, seven thousand and one hundred. Of the children of Levi, four thousand and six hundred. And Zadok, a young man mighty of valour<sup>4</sup>, and his father's house, twenty-two captains. The children of Issachar, the heads of them were two hundred, and all their brethren. Of Asher, forty thousand. Eight years old<sup>5</sup> was Josiah when he began to reign<sup>6</sup>, and one and thirty years reigned he in Jerusalem. And in the eighth year of his reign<sup>7</sup> he began to seek<sup>8</sup> after<sup>9</sup> the God of David, his father; and in the twelfth year he began to purge<sup>10</sup> Judah and Jerusalem from idols. In the eighteenth year<sup>11</sup> of his reign<sup>7</sup> he sent

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Ex. XII. 1) בָּאֵי. 2) עַל. 3) By ה locale; see Part II., Ex. X., <sup>2</sup>. 4) See Part II., Ex. IX., *Remark* (page 86). 5) i. e., a son of eight years. 6) When he began to reign, בְּמָלְכוֹ. 7) His reign, לְמַלְכוֹ. 8) He began to seek; הִחָל לְדַרֵּשׁ. 9) לְ. 10) He began to purge, הִחָל לְטַהֵר. 11) i. e., in the year (בְּשָׁנָה) eighteen.

Shaphan, the son of Azaliah, to repair<sup>12</sup> the house of the Lord his God. And Josiah kept<sup>13</sup> a pass-over unto the Lord in Jerusalem, and they killed<sup>14</sup> the passover on the fourteenth (day) of the first month<sup>15</sup>. Samson found three hundred foxes. Samson found the jaw-bone of an ass, and with it<sup>16</sup> slew<sup>17</sup> a thousand men. I will give thee<sup>18</sup> eleven hundred pieces of silver. Samson judged Israel twenty years. Divide<sup>19</sup> the land into<sup>20</sup> seven portions. The Lord said to Noah, Make thee<sup>21</sup> an ark; three hundred cubits (shall be) the length of the ark, and fifty cubits its breadth, and thirty cubits its height. And the rain was<sup>22</sup> upon the earth forty days and forty nights. And Noah went into<sup>23</sup> the ark, and his three sons, and the three wives of his sons.

### XIII. *The Prepositions with suffixes in the Singular and Plural forms.*

(Comp. Part. I., Exx. XLV and XLVI.)

#### EXAMPLES.

I, and the whole people which (is) with<sup>1</sup> me, we will draw near<sup>2</sup> to<sup>3</sup> the city. I have shewn<sup>4</sup> mercy

12) To repair, לְחַזֵּק. 13) And he held, וַיַּעַשׂ. 14) וַיִּשְׁחָטוּ. 15) Of the month (לְחֹדֶשׁ) the first. 16) With it, אִתּוֹ. 17) And slew, וַיַּחַד. 18) I will give thee, אֶתֵּן לְךָ. 19) הִתְחַלְקוּ. 20) לְ. 21) Make thee, עָשֵׂה לְךָ. 22) And there was, וַיְהִי. 23) And — went in, וַיֵּכֵס. 24) אֶל.

Ex. XIII. 1) אִתּוֹ. 2) We will draw near, נִקְרַב, future Kal of קָרַב. 3) אֶל- . 4) I have shewn, עָשִׂיתִי, præter of עָשָׂה.



to thee, and thou, thou hast done<sup>5</sup> violence to me. He hath given you the book which (belongs) to us. (There is) not one among<sup>6</sup> them that (is) good. Your fear is<sup>7</sup> fallen upon<sup>8</sup> us. They hearkened<sup>9</sup> to<sup>10</sup> thee, but thou, thou hast not<sup>11</sup> hearkened to<sup>10</sup> them. I have seen<sup>12</sup> the king and his servants who (were) with<sup>1</sup> him. To thee and to thy seed have I given<sup>13</sup> this land. I (am) to them a God. (In) six days the Lord made heaven and earth, and the sea, and all that in them (is). I have sent<sup>14</sup> destruction among you, and ye are given<sup>15</sup> into the hand of the enemy. Samson slew<sup>16</sup> the Philistines, and the Lord (was) with<sup>17</sup> him. Return<sup>18</sup> with me. I will not return<sup>19</sup> with<sup>17</sup> them. From the brightness (that was) before him, the clouds passed<sup>20</sup>. Thou wilt subdue<sup>21</sup> my adversaries under me. The Lord said, it is not good that man should be<sup>22</sup> alone<sup>23</sup>, I will make<sup>24</sup> him a help-meet for<sup>25</sup> him. I will put<sup>26</sup> enmity between

5) Thou hast done, עָשִׂיתָ. 6) דָּ. 7) Is fallen, נִפְלָה, fem. of נָפַל. 8) עָל. 9) שָׁמְעוּ, præter. of שָׁמַע. 10) אֵל. 11) Thou hast not hearkened, לֹא שָׁמַעְתָּ. 12) I have seen, רָאִיתִי, præter. of רָאָה. 13) I have given, נָתַתִּי, præter. of נָתַן. 14) שְׁלַחְתִּי, Piel of שָׁלַח. 15) Ye shall give, נִתְּנָם, Niphal of נָתַן. 16) הִכָּה, Hiphil of נָכָה. 17) עִם. 18) Return, שׁוּב, imperative of שׁוּב. 19) I will not return, לֹא אָשׁוּב, fut. Kal of שׁוּב. 20) Passed, עָבְרִי, præter. of עָבַר. 21) Thou wilt subdue, תִּכְרִיעַ, fut. Hiphil of כָּרַע. 22) That — should be, הָיִיתָ. 23) i. e., alone he; the suffix of the third person on לְבַד, which word, after the manner of nouns of the eighth declension, doubles its last radical on receiving accession. See Stuart, § 374. 24) I will make, אֲשִׁיעַ, fut. Kal of שָׁעַת or שָׁעַת. 25) נָגַד. 26) I will put, אֲעִשֶׂה, fut. Kal of עָשָׂה.

thee and between her seed. Cursed<sup>27</sup> (be) the ground for thy sake<sup>28</sup>. The woman came<sup>29</sup> and said<sup>30</sup> to her husband, there hath come<sup>31</sup> to<sup>32</sup> me an angel of God. Thy enemy is come<sup>31</sup> to<sup>32</sup> us. We said<sup>33</sup> to<sup>32</sup> him, no one<sup>34</sup> helpeth thee. The spirit of God came<sup>35</sup> upon him. I have given<sup>13</sup> thy wife to thy companion; take<sup>36</sup> her sister, let her be<sup>37</sup> thine instead of her. The spirit of God moveth<sup>38</sup> over us. The pillars of the house bent<sup>39</sup> above them. I saw mountains on this side, and mountains on that side, and a valley between them.

XIV. *Several Adverbs and Interjections receive after them verbal suffixes; in which connexion the suffixes are generally in the Nominative case.*

(Stuart, § 405. Lee, art. 171, 9 and 10.)

EXAMPLES.\*

He speaks *as*<sup>1</sup> *I* (do). *Behold I* (am) the Lord. *He* (was) *yet* standing<sup>2</sup> before the Lord. At one

27) עָרַר, part. pass. of עָרַר, fem. עָרָרָה. 28) For the sake of (בְּעִרְוִיר) thee. 29) בָּאָה, præt. fem. of בָּא. 30) And said, וַתֹּאמֶר, fut. Kal fem. with ו conversive. 31) Is come, בָּא. 32) אֵל. 33) אָמַרְנוּ, præt. of אָמַר. 34) i. e., there is no helper (אֵין מִצִּיל) to thee. 35) אָלַהּ, fem. אָלָהָה. 36) קַח, imper. Kal of לָקַח. 37) Let her be, הִיאֵיכָּנָה, future Kal of הִיאָה.—Thine, i. e., to thee. 38) i. e., (is) moving, מְרַחֶפֶת, part, Piel fem. of רָחַף. 39) הִתְלַפְּתוּ, Hithpael of לָפַת.

Ex. XIV. \*) The words to be joined together are printed in italics. 1) כֵּן. 2) עָמַד, part. Kal of עָמַד. Comp. Part I., Ex. XIX.

time *thou art*<sup>3</sup>; at another time *thou art not*<sup>3</sup>. *Where* (are) *they*, thy wise men? *Behold*, *thou* shalt eat<sup>4</sup> thereof<sup>5</sup>. *Ye* have *not* chosen<sup>6</sup> what is good. *Where* (is) *he*, the king of<sup>7</sup> Hamath. *Ye are there*<sup>3</sup>, to show mercy<sup>8</sup>. I will be<sup>9</sup> *as thou* (art), O Lord. There is not<sup>10</sup> in the land a man perfect and upright *as he*. Who doeth<sup>11</sup> this<sup>12</sup> *as ye*? We do<sup>13</sup> not *as they* (masc. plur.), for we are more upright<sup>14</sup> than they. O God, *thou art* he that prospereth<sup>15</sup> my way in which I go<sup>16</sup>. Now if *ye are*<sup>3</sup> (they) who<sup>8</sup> show mercy and truth to<sup>17</sup> my master, then tell me<sup>18</sup>. *Where* (are) *they*? *They are not*<sup>3</sup>. *Behold I, I* (am) *still* with<sup>19</sup> thee. The wicked, *they are no*<sup>3</sup> more<sup>20</sup>. *They all*<sup>21</sup> wait upon thee<sup>22</sup>, that thou mayest give<sup>23</sup> them their food in<sup>24</sup> due season.

3) Is, **יש**. This is a particle denoting mere *existence*; and is used for singular or plural and with every person, which must be expressed by a suffix. The contrary, *is not*, **אין** is used in the same manner. 4) Thou shalt eat, **תאכל**. 5) **מִשָּׁם**, compounded of **שָׁם** and **מִן**. 6) Have chosen, **בָּחַרְתָּם**, præter of **בָּחַר**. 7) Of, to be expressed by the construct state. The two nouns must be joined by Maqqeph. 8) i. e., as persons shewing mercy, **עֹשִׂים הַסֶּדֶק**; part. Kal of **עָשָׂה**, **עֹשֶׂה**, decl. IX. 9) **אֶעֱשֶׂה**, fut. Kal of **עָשָׂה**. 10) Is not, **אין**. 11) **יִעֲשֶׂה**, future Kal of **עָשָׂה**. 12) Compare Part I., Example VIII. 13) **עֲשִׂינוּ**, præter Kal of **עָשָׂה**. 14) Respecting the comparative, comp. Part II., Ex. XI. 15) i. e., one prospering, **מַצְלִיחַ**, part. Hiphil of **צָלַח**. 16) I go, **הֵלַכְתִּי**, præter Kal of **הָלַךְ**. 17) **אָתָּה**. 18) Then say so, **וְהִגִּידִי**, Hiphil of **גָּדַר**. 19) **עִם**. 20) **עוֹד**, to be placed between the substantive and **אין**. 21) **כֹּל** has as a shorter form, **כָּל**, with a daghesh forte in **ל**; *they all* **כָּלָם**. 22) Wait upon, **עֲבֹרֵי אֵל**. 23) i. e., to give, **לָתֵת**. 24) **בְּ**.

XV. *The regular Verb.*

(Comp. Part I., Exx. XV—XXIV., and Ex. XLVII.)

EXAMPLES.

Praise God, praise our king. Thou, Lord, wilt bless the righteous. Thou, Lord, hast blessed thy works. Joshua was a minister<sup>1</sup> of Moses. I have done<sup>2</sup> as I have spoken to Israel. There shall not a man rise up before Samson. Tell me all that you have concealed in the house. Many treasures lie under the earth and are concealed. They will reckon many enemies. A strong man<sup>3</sup> hath brought the enemy to rest. Your terror fell upon<sup>4</sup> us. The city was taken and burned with fire. We cause the city to be burned with fire. The house was shut up against<sup>5</sup> the wicked, but was opened to the righteous. Ye shall not go far from the city. We will draw near to the city. Joshua shall assemble the people. On the morrow the army was numbered. Suffer the army to approach the city, it shall not burn the city. The inhabitants of the city made peace with<sup>6</sup> Israel. The city made peace with<sup>6</sup> Joshua and the children of Israel. Pursue your enemies and kill<sup>7</sup> them. The land resteth from war.

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Ex. XV. 1) Use the part. Piel of שָׁרַת with an accusative after it. 2) עָשִׂיתִי, præter. Kal of עָשָׂה. 3) See Part II., Ex. IX., *Remark*. 4) עָלַי. Comp. Part I., Ex. XLVI. 5) מִפְּנֵי. Comp. Part I., Ex. XL. <sup>15</sup>. 6) אָרַח. 7) The imperative must not be repeated, but the second person præterite is to be used in the second place. Stuart, § 503, (f), (1).



XVI. *Verbs with Gutturals.*

(Comp. Part. I., Exx. XXV—XXVII and XLVIII.)

## EXAMPLES.

Joshua cursed every thing that hath breath, as the Lord the God of Israel had commanded. The Lord blesseth Israel, and will bless thee. Swear this by God. And he said<sup>1</sup>, I will swear. He called that place<sup>2</sup> Beer-Sheba, because there Abraham and Abimelech sware. I will saddle my ass and<sup>3</sup> go to the city. Zebulun, a people (that) jeoparded his life unto death<sup>4</sup>. All the cattle of the land shall winter in the field. Ye have sworn by my name. Lord, thou wilt have mercy on<sup>5</sup> Zion. From heaven doth he look<sup>6</sup> upon<sup>7</sup> the earth, to hear the groaning of the prisoner, to loose those appointed to death<sup>8</sup>. The people assemble together to serve the Lord. Bless the Lord, O my soul, and forget<sup>9</sup> not all his benefits. He forgiveth<sup>10</sup> all thine iniquities. The waters flee<sup>11</sup> at<sup>12</sup> thy rebuke; at<sup>12</sup> the voice of thy thunder they hasten<sup>13</sup> away. Thou hast set<sup>14</sup> a bound to the waters, that they may not pass over. The waters

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Ex. XVI. 1) וַיֹּאמֶר, fut. Kal of אָמַר with ו conversive. 2) He called the place, קָרָא לְמָקוֹם. 3) And I will go, וַיֵּלֶךְ, fut. Kal of הָלַךְ (לָלַךְ) with ו copulative. 4) לְמוֹת. 5) By the simple accusative, because רַחֵם, to have mercy upon, takes this case. 6) הִבִּיט, Hiphil of בָּטָה. 7) אֶל־. 8) תִּמְוָתָהּ. 9) i. e., thou shalt not forget. 10) Use the participle. 11) יָנוּסוּ, future of נָס. 12) מִן. 13) Future. 14) Thou hast set, שָׁמַת.

stand above the mountains. (It is) God who causeth grass to grow for the cattle, and herbs for the service of man. In the night the young lions roar after<sup>15</sup> their prey. The sun ariseth, they gather themselves together, and lie down in their dens. Thou hidest thy face, men are troubled; thou takest away<sup>16</sup> their breath, they die. The glory of God is for ever, the Lord rejoiceth over his works. The Lord looketh<sup>6</sup> upon<sup>7</sup> the earth, so that<sup>17</sup> it trembleth. Wisdom will enter<sup>18</sup> into thine heart, and knowledge will be pleasant to thy soul. Harken not to this woman, who maketh smooth her words<sup>19</sup>. A virtuous woman<sup>20</sup> stretcheth out her hand<sup>21</sup> to the poor, and reacheth forth her hands to the needy.

## XVII. Verbs with Suffix Pronouns.

(Comp. Part. I., Ex. LIX.)

### EXAMPLES.

I will pursue mine enemy and *slay him*\*. Lamech called his son Noah, saying<sup>1</sup>, This (same) *shall comfort us* concerning the toil<sup>2</sup> of our hands. My brother hath found a lion, and *would send it* to<sup>3</sup> the

15) הָ. 16) Thou takest away, תִּאֲסֹף (תִּאֲסֹף) future of אָסַף. 17) י followed by a future, and daghesh in the first radical. 18) Will enter, תִּבֵּן, fem. fut. of בָּוֵן. 19) אֲמַר. 20) i. e., a woman of virtue (strength), אִשְׁת־חַיִּל. 21) Here, הָ; afterwards, יָ.

Ex. XVII. \*) The verbs and suffix pronouns which belong together are expressed by italics. 1) Saying, לֵאמֹר. 2) Toil, עֲצָבוֹן. 3) אֵלַי.

king. God *loveth us* as a father his children. If ye know the laws, keep them in your hearts. The enemy draw nigh unto the town to *take it*. They shall not *take it*, for the Lord *defendeth it*. Send us a bullock from the herd in order to *slay it*. My father hath given me books, and *I have sold them*. God saith to the righteous, I will not *forsake thee* in trouble. Also I say to my friends, I *forsake you* not. Also ye, ye *forsake me* not. Why hast thou *sought me*? My sister hath *sought thee* (fem.), and thou hast *forsaken her*. Noah made an ark, and *pitched it* with pitch. The Lord hath preserved me in trouble, therefore will I *love him* for ever. I have heard thy words, O Lord, and I *will keep them* for ever. Joseph was a son of Jacob, and his brethren *sold him*. He did not recompense them with evil; he *loved them* as his brethren. The vine yields me much fruit, for I *have pruned it*.

### XVIII. Verbs פָּנַח and עָנַח.

(Comp. Part I., Exx. XLIX and L.)

#### EXAMPLES.

The days of feasting are gone about. Ye will not declare our word. When the Lord gave<sup>1</sup> us this land, we shewed<sup>2</sup> mercy to<sup>3</sup> you. Remove from this land, and destroy all the cities. Thou,

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Ex. XVIII. 1) i. e., upon (עַל) the Lord's giving us the land. 2) עָנַחְנוּ, præter. Kal of עָנַח. 3) עִמָּם. Comp. Part I., Ex. XLV,

Lord, hast made a hedge about him and about his house. All the Israelites<sup>4</sup> stood firm, until all the people<sup>5</sup> were ready to<sup>6</sup> pass over the Jordan. Compass the city, its booty and its cattle shall ye take for spoil. The men of strife are rooted out, and the rest will remove from the camp and leave the land. The walls of the city shall fall. Take with<sup>3</sup> thee all the people of war. Into thy hand have I given the king of the city and his land. Roll great stones to the mouth of the cave. They rolled great stones to<sup>7</sup> it, and it was surrounded by them. Your cities shall be laid waste. Many among<sup>8</sup> you shall pine away in the lands of your enemies. The deceit was told to Joshua. The enemy shall fall upon you, and ye, ye shall be rooted out. I knew not who hath done this, and thou, thou hast not declared (it) to me. Mine eyes began to grow dim<sup>9</sup>, I could<sup>10</sup> not see<sup>11</sup>, and I pine away. If he hear this word, his ears shall tingle. The silver and gold shalt thou take out of my hand, for thou (art) my friend. I have told thee that I (am) a judge<sup>12</sup> over thy house. Samuel prayed to God. Samuel said to Jesse, Are (here) all<sup>13</sup> the young men? And he said, there remaineth yet the youngest<sup>14</sup>. The man let the gold and the silver fall to<sup>15</sup> the ground.

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4) כָּל־יִשְׂרָאֵל. 5) כָּל־הָעָם. 6) לְ, followed by an infinitive.  
 7) אֶל־. 8) בְּ. 9) To grow dim, כָּהוּת, infin. Piel of כָּהָה.  
 10) I could not see, לֹא־יָכֹלְתִּי. 11) To (לְ) see, רָאוּת, infin. Kal  
 of רָאָה, to see. 12) Particip. Kal of שָׁפַט; therefore, as one  
 judging thy house, accusative. 13) The interrogation to be ex-  
 pressed by הֲ; comp. Part II., Ex. III. To be all, כָּל־הֵם. 14)  
 Respecting the superlative, see Part II., Ex. XI. 15) By הֵלַל  
 cale; comp. Part II., Ex. X.



XIX. *Verbs פָּנָה and פָּנָה (פָּנָה).*

(Comp. Part I., Exx. LI—LIV.)

## EXAMPLES.

There shall not a word go forth out of thy mouth. She shall dwell in the house of my father. Ye have taken the city, and now shall the enemy go out. The law shall perish from<sup>1</sup> the priests, and counsel from the ancient. The enemy will encamp between the city and the river. Encamp behind the mountain. Moses said to God, Behold, (when) I come<sup>2</sup> unto the children of Israel, and shall say unto them, The God of your fathers hath sent me<sup>3</sup> unto you; and they shall say to me, What is his name? what shall I say unto them<sup>9</sup>? And God said unto Moses, Thus shalt thou say unto the children of Israel, I AM<sup>4</sup> hath sent me unto you. Joshua caused the men of war to pitch their tents between Bethel and between Ai. They took down the man from the roof of the house. The woman will go down to the land of the Egyptians. All kings will make a league to fight with Israel. At the feast of unleavened bread

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Ex. XIX. 1) מִן. 2) i. e., I coming, אָנֹכִי בָּא; בָּא part. Kal of בָּאוּ; comp. Part I., Ex. XIX. 3) Hath sent me, שְׁלַחְנִי, from שָׁלַח, with the suffix of the first person. 4) I AM, אֶהְיֶה, i. e., I will be. God calls himself אֶהְיֶה אֲשֶׁר אֶהְיֶה, I AM THAT I AM. Root הָיָה (הָיָה), whence also יִהְיֶה. See, under the word *To Be*.

ye shall eat unleavened bread seven days. Israel smote<sup>5</sup> every living thing<sup>6</sup> with the edge of the sword, there was not left any breath. Terah begat Abram. And Abram reproved Abimelech concerning the well which Abimelech's servants had seized. He set before me<sup>7</sup> to<sup>8</sup> eat. I will not eat before<sup>9</sup> I have spoken my words. Abraham set seven lambs by themselves<sup>10</sup>. They will go together to the place which I have told them. We shall all perish unless the Lord help. And also I, I shall perish, as<sup>11</sup> thou. My brother will inherit my property. Ye shall dwell in booths seven days, that<sup>12</sup> your generations may know that I made the children of Israel to dwell in booths, when I brought them<sup>13</sup> out of the land of Egypt: I (am) the Lord your God.

## XX. Verbs ו and י.

(Comp. Part I., Exx. LV—LVI.)

### EXAMPLES.

A messenger came to Job. Behold, a great<sup>1</sup>

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5) הִכָּה, Hiphil of כָּה. 6) נִפְּשׁ, 7) He set before me, שָׁם לִפְנֵי, from שָׁם (שֵׁם). 8) לְ, followed by an infin. constr. 9) עֲדָם. 10) לְבָד, and the suffix of the third pers. plur. fem.; comp. Part II., Ex. XIII, \* and <sup>23</sup>. 11) כָּמוֹ; comp. Part II., Ex. XIV. 12) לְמַעַן. 13) At my bringing out (בְּהוֹצִיאִי) them. This passage refers to the Jew's feast of tabernacles, in memory of their departure from Egypt. It began on the 15th day of the month Tisri (our October). At this feast also they returned thanks to God for the fruits of the earth they had then gathered in.

Ex. XX. 1) The position of the adjective see in Part II., Ex. IV.

wind came from<sup>2</sup> the desert. The Lord will<sup>3</sup> give you<sup>4</sup> rest, and take ye the land beyond Jordan, and return ye to the land of your possession. The enemy will pass the night here before they go farther. Job feared God and eschewed evil. Joshua commanded<sup>5</sup> the people, Ye shall not shout nor let your voice be heard, until I say<sup>6</sup> unto you, Shout. The armed men came to pass the night in the camp. To-day will my father return. Set an ambush behind the town. Thou shalt arise, and all the people with<sup>7</sup> thee, to go up<sup>8</sup> into the city. Pass the night with<sup>9</sup> me in this city. The enemy will flee before our arrows. The people fleeing turneth upon those pursuing. Many shall die. Blessed<sup>10</sup> are the men, who die in God. Abraham brought back his brother and his substance. I have established a covenant between me and between thee. They will come on the morrow to the place at which<sup>11</sup> your brethren died. Who will bring bread and wine? Thou, my father, bring me the book; I will lay it<sup>12</sup> on the table.

2) מֵעֵבֶר. 3) To give rest to, נָתַח, in Hiphil. 4) Accusative, on account of נָתַח, which in Hiphil governs this case. 5) צִוָּה, followed by an accusative. 6) i. e., until the day of my saying, עַד יוֹם אֶמְרִי; אֶמְרִי, infin. Kal of אָמַר with the nominal suffix of the first person. 7) עִם; comp. Part I., Ex. XLV. 8) To go up, לָעֲלוֹת, infin. Kal of עָלָה, with לְ. 9) אִתִּי; comp. Part I., Ex. XLVI. 10) i. e., blessings (אֲשֶׁר), Decl. 6) of the men, אֲנָחֶם, in the singular as a collective, with the verb following in the plural. 11) At which, אֲשֶׁר-בּוֹ. The Hebrew language places the relative before the preposition. 12) Accus., אֹתוֹ; comp. Part I., Ex. XLV.

XXI. *Verbs לָא and לָה.*

(Comp. Part I., Exx. LVII and LVIII.)

EXAMPLES.

My sons have sinned in their hearts. Job rose in the morning and offered burnt offerings. This<sup>1</sup> will he do every day. I have shewn mercy to<sup>2</sup> you, and also ye, ye have shewn mercy to<sup>2</sup> the house of my father. The five kings were found, who\* had hid themselves in the cave at Makkedah<sup>3</sup>. Ascend the mountain and see the cities beneath<sup>4</sup> thee. The enemies will pitch a camp. Thou shalt not take the name of the Lord thy God in vain. I will make my covenant between me and between thee. And I will multiply thee exceedingly<sup>5</sup>. I have sinned, in that I have transgressed the commandment of God; for I feared the people, and hearkened<sup>7</sup> unto their<sup>8</sup> voice. Ye shall do what God commanded you. God said, I will shew mercy to them that keep<sup>6</sup> my commandments. Fill thine horn (with) oil, and go and anoint him whom I tell<sup>9</sup> thee. The Lord will not spare him that<sup>10</sup> taketh his name in vain. Six

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Ex. XXI. 1) Comp. Part I., Ex. VIII. 2) עָם; comp. Part I., Ex. XLV. \*) Use the participle; comp. Part I., Ex. XIX. 3) בָּ. 4) רָחַל; comp. Part I., Ex. XLVI. 5) Exceedingly, בְּמֵאדָּ מְאֹד. The repetition of adverbs marks intensity; Stuart, § 536. 6) Particip. Kal of שָׁמַר, followed by an accusative. 7) Use the future. 8) Their voices, in reference to the collective עָם (*a people*). 9) Whom I tell thee, אֶת־אֲשֶׁר. 10) Him that, אֶת־אֲשֶׁר.



days shall work be done, and on the seventh is<sup>11</sup> the sabbath of rest. Ye have brought a sacrifice to the Lord and have afflicted your souls. Open the caves, and bring out to me the kings that\* hid themselves in the cave. I turn myself to you, and make you fruitful, and multiply you, and establish my covenant with<sup>12</sup> you. They that hate you rule over you. They shall come out to<sup>13</sup> go to<sup>14</sup> the land of Canaan. And Melchisedec brought forth bread and wine, and he (was) a priest of the most high<sup>15</sup> God<sup>16</sup>. I will scatter you abroad among the nations. The Lord appeared in Shiloh; for the Lord revealed himself to<sup>17</sup> Samuel in Shiloh by<sup>18</sup> the word of the Lord.

## XXII. *Verbs doubly anomalous.*

(Stuart, §§ 294—297. Lee, art. 205.)

### EXAMPLES.

Thus<sup>1</sup> saith the Lord; I, I will be to him a father, and he, he shall be to me a son. Go and see the land and her cities. The king sent to Rahab, saying<sup>2</sup>, Bring forth the men that are come<sup>3</sup> to thee, which are entered into thine house,

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11) Future. 12) אִתִּי; Part I., Ex. XLV. 13) To, i. e., in order to, לְ with the infin. constr. 14) By הָ locale; Part II., Ex. X. 15) Position of the adjective; Part II., Ex. IV. 16) אֱלֹהִים. 17) אָמַרְתִּי. 18) בְּ.

Ex. XXII. 1) לֵךְ. 2) Saying, לֵאמֹר, for לְאָמַר. 3) Use the participle, i. e., the coming — .

for they are come to search out all the country. Ye have given me a token of truth. Joshua suffered Rahab to live and her father's house. The meat offering shall not be eaten with leaven. And now, O Lord, we thank<sup>4</sup> thee and praise thy glorious name. On the same day<sup>5</sup>, I cause the sun to go down at mid-day, and cause darkness in<sup>6</sup> the land. He made his camels to kneel down without the city by<sup>7</sup> a well of water, at the time of the evening, at<sup>6</sup> the time when<sup>8</sup> women go out to draw water. He will throw a stone against the door. Bring<sup>9</sup> water for<sup>10</sup> the thirsty inhabitants<sup>11</sup> of the land of Tema. Turn yourselves from him<sup>12</sup>, that<sup>13</sup> he may be smitten and die. The Lord hath inclined his ear to me. And<sup>14</sup> as long as I live, will I call upon (him). The day goeth away, for the shadows of evening are stretched out<sup>15</sup>. Shoot at Babylon, spare no arrows<sup>16</sup>; for against the Lord hath she sinned. The children of Israel praise thy name, O Lord.

### XXIII. *Verbs conjugated after a double root.*

(Stuart, §§ 298, 299.)

The verbs of this kind most in use, are, בּוֹשׁ

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- 4) Hiphil of יָדָה. 5) On the same day, בַּיּוֹם הַהוּא. 6) לִי. 7) אֶל־. 8) i. e., at the time of the going out (infin. of יָצָא, with the feminine termination) of the women to draw water, (שֹׁאֲבוֹת). 9) Infin. Hiphil of שָׁחַת. 10) לִקְרֹאת, properly, to meet the, etc. 11) Particip. Kal of יָשַׁב. 12) From him, מֵאֵתָּה. 13) לִי. 14) And as long as I live, וְכִי־אֶחְיֶה. 15) Use the future. 16) וְיִצֹּק, here collectively in the singular.

(יָבֵשׁ) *to be ashamed*, הֵלֵךְ (יֵלֵךְ) *to go*, טוֹב (יֵטֵב) *to be good*, גּוֹר (יִגֵּר) *to fear*, יָצַב (נָצַב) *to place, erect*, נָפַץ (פּוֹץ) *to dash*, צָרָר (יִצָּר) *to be narrow*, etc.

The verb יָכַל, *to be able*, borrows its future Kal from the Hophal (יִכָּל), and יָסַף, *to add*, its infinitive and its future from Hiphil (הוֹסִיף, future יוֹסִיף).

#### EXAMPLES.

Set<sup>1</sup> thee up waymarks, make thee high heaps ; turn again, O virgin of Israel, turn again to these cities. The Lord walketh<sup>2</sup> upon<sup>3</sup> earth and in heaven. What I feared, will come upon me<sup>4</sup>. Hiel built Jericho ; he laid the foundation<sup>5</sup> thereof in Abiram his firstborn, and set up the gates<sup>6</sup> thereof in Segub, his youngest son. Thy speech will be good. When<sup>7</sup> the king was merry with<sup>3</sup> wine, the princes went<sup>8</sup> to the palace. Daughter of Babylon, happy shall he be<sup>9</sup> that taketh thy children and dasheth them against the stones. I shall be greatly straitened in heart, if the Lord do not help. Joab came to the king, and said ; thou hast this day shamed all thy servants. The wicked think to rob my soul, but they shall not be able. Go to Pharaoh. Behold he will go out to<sup>10</sup> the water ; and thou, do thou place thyself over

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Ex. XXIII. 1) Hiphil of יָצַב. 2) Use the participle Kal ; comp. Part I., Ex. XIX. 3) כִּי. 4) i. e., to me, לִי. 5) Piel. 6) דָּלָה. 7) i. e., upon the king's being merry ; comp. Part II., Ex. XIX. 8) Hiphil. 9) i. e., blessings of the man ; comp. Part II., Ex. XX, <sup>10</sup>. 10) By ה locale, and the noun must have the article ; comp. Part II. Ex. X.

against him<sup>11</sup>. The Canaanites are spread abroad. I am gone like the shadow when it declineth, I am tossed up and down like the locust. Sinners shall not be able to<sup>12</sup> stand before God.

XXIV. *On the changes effected in the forms of Verbs by Suffixes.*

(Comp. Part I., Ex. LIX.)

EXAMPLES.

Every day my enemies despise me and swear by me. Thou raisest me up, O Lord, when my enemies persecute me, and thou wilt cast me down if I sin. Have mercy upon the city<sup>1</sup>, for (it is) time to<sup>2</sup> favour her. The heavens shall perish, but thou, Lord, shalt endure. As a garment shalt thou change them. If thou seekest her<sup>3</sup> as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. Discretion shall preserve thee<sup>4</sup>, understanding shall keep thee. To deliver thee<sup>5</sup> from the way of the evil man, from the man that<sup>6</sup> speaketh froward things. The children of the virtuous woman\* rise up and call her blessed; her

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11) Over against him, לְקִרְבָּתוֹ, from קָרַב (קָרַב), to meet, and לְ. 12) To, לְ, followed by the infin. constr. Kal.

Ex. XXIV. 1) Accusative, on account of רַחֵם, to have mercy upon. 2) לְ followed by an infin. with the suffix. 3) With בְּ epenthetic. 4) עֲלֶיךָ, because שָׁמַר, to preserve, is construed with עֲלֶיךָ. 5) נִצֵּל, Hiphil. 6) Use the participle. \*) A virtuous woman, אִשְׁת־חַיִּל.



husband<sup>7</sup> (also), and he praiseth her. Why should I smite thee<sup>3</sup> to the ground<sup>8</sup>? The Lord's portion<sup>9</sup> is his people, Jacob the line of his inheritance. He found<sup>10</sup> him in the land of the wilderness, he instructed<sup>11</sup> him, he kept<sup>12</sup> him<sup>3</sup> as the apple of his eye. Behold, I conspired against my master and<sup>13</sup> slew him. Joshua took seven kings alive and smote them and killed them. God said to Jacob; I will make<sup>14</sup> thee a great nation<sup>15</sup> in Egypt. Joseph's brethren said to one another<sup>16</sup>; Come<sup>17</sup>, let us slay<sup>18</sup> him and cast him into one of the pits, and we will say, An evil beast hath devoured him. In vain do ye comfort<sup>19</sup> me. Who (is) he that will condemn me? I have seen him in the temple of the Lord.

XXV. *The Apocopate future with ו conversive.*

(Comp. Part I., Ex. LX.)

EXAMPLES.

Abraham and Abimelech made a covenant; and Abraham took sheep and oxen, and gave them to Abimelech. And Abraham set<sup>1</sup> seven lambs of the flock by themselves. And Abimelech said unto

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7) בַּעַל. 8) אֶרֶץ; comp. Part II., Ex. X. 9) חֵלֶק. 10) Future. 11) Hiphil of בָּיַן. 12) נָצַר. 13) ו followed by a future. 14) שָׂם, followed by ל. 15) גוֹי. 16) i. e., each to his brother, אִישׁ אֶל-אָחִיו. 17) לָכֵן, imperative of הָלַךְ. 18) First pers. plur. future. 19) Future.

Ex. XXV. 1) יָצַב (נָצַב), Hiphil; comp. Part II., Ex. XXIII.

Abraham, What (mean) these seven lambs<sup>2</sup>, which thou hast set by themselves? And he said, That thou shalt take them of my hand, that they may be a witness unto me<sup>3</sup> that I have digged this well. And they made a covenant at Beer-sheba. Then Abimelech rose up and Phicol the chief captain of his host, and they returned into the land of the Philistines. God commanded Abraham to offer his son upon<sup>4</sup> mount Moriah. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for<sup>5</sup> the burnt offering, and rose up and went unto the place of which God had told him. And he laid the wood for<sup>5</sup> the burnt offering upon Isaac his son, and he took the fire in his hand, and a knife, and they went both of them together<sup>6</sup>. And they came to the place which God had told them of, and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon<sup>7</sup> the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And<sup>8</sup> the angel of the Lord called to him out of heaven, and said, Abraham, Abraham; lay not thine hand upon the lad. And Abraham lifted up his eyes and looked, and behold, behind<sup>9</sup> (him), a ram caught in a thicket by his horns; and Abraham went and took the ram, and

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2) Say; Seven lambs these. On the position of the pronoun demonstrative, see Part I., Ex. VIII., <sup>10</sup>. 3) That they may be unto me, בְּעֵרֶיךָ הַתְּחִינֶנְךָ לִי. Whence the Daghes in ל? See St. § 75; Lee, art. 47. 4) כִּי. 5) i. e., wood of the burnt offering. 6) יחדיו. 7) מִפְּעֵל לִי. 8) By ו conversive. 9) אַחֲרָיו.

offered him up for a burnt-offering in the stead of his son.

XXVI. *The Apocopate future with ך conversive in roots doubly anomalous.*

EXAMPLES.

The sons of Samuel walked not in the ways of God, and<sup>1</sup> they turned aside after<sup>2</sup> lucre, and took bribes, and perverted judgment. And<sup>3</sup> Satan smote Job with sore boils from the sole of his foot to the crown of his head. And it came to pass on this day that<sup>4</sup> Eli died. And Saul smote the Amalekites from Havilah unto Shur. And David called one of the young men, and said, Fall upon<sup>5</sup> the Amalekite; and he smote him so that<sup>4</sup> he died. Two eunuchs threw<sup>6</sup> Jesebel down, and (some) of her blood was sprinkled on the wall, and dogs eat the flesh of Jesebel. I have trodden the wine press alone, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. Saul and all the people which (were) with him gathered together<sup>7</sup> and came to<sup>8</sup> the battle. And the men<sup>9</sup> of Israel were distressed<sup>10</sup> that day; for

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Ex. XXVI. 1) ך conversive. 2) אָחֲרָי. 3) The following sentences begin as if each were the continuation of some narrative; and hence with ך conversive. 4) ך conversive. 5) Fall upon, פָּגַע-פָּ. 6) To throw down (from a height), שָׁמַט. 7) Niphal of נָצַח, with ך conversive and the future, as if something had been previously narrated. 8) עָרָה. 9) By the singular, since שָׂרִיס is collective, and the verb also follows in the singular. 10) נָצַח, Niphal.

Saul had adjured the people, saying<sup>12</sup>, Cursed be<sup>13</sup> the man<sup>14</sup> that eateth any food until evening, that<sup>15</sup> I may be avenged on mine enemies. The she ass of Balaam saw an angel of the Lord in the way, and his sword in his hand: and the ass turned aside<sup>16</sup> out of the way, and went into the field: and Balaam smote the ass to turn<sup>17</sup> her into<sup>18</sup> the way.

## XXVII. *The Apocopate Imperative.*

(Stuart, §§ 207, 288 (2) Note.)

The apocopate imperative is found, in regular verbs only in Hiphil, in verbs לָחַץ in Kal and Hiphil. The still more violent abbreviations, e. g., of Tseri into Pattahh (Piel), or into Seghol (Niphil), etc., belong only to single forms.

### EXAMPLES.

Put forth thine hand now<sup>1</sup> and touch all that he hath<sup>2</sup>. And Samuel said to Saul, Suffer (me), and<sup>3</sup> I will tell thee what<sup>4</sup> the Lord hath said to me. And the Lord said unto Moses, Suffer me, and I will destroy the people, and blot out their name. Moses said unto the Lord; See, thou sayest unto me, Bring up this people; and thou hast not let

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11) וְ conversive, 12) לְאָמַר. 13) Cursed be, part. pass. of אָרַר. 14) אִישׁ. 15) הַ. 16) נָפַח. 17) Hiphil of אָרַח. 18) Simply by the article before אֶרְרֶה, which in pause has אֶרְרֶה.

Ex. XXVII. 1) אַחַר, joined to the imperative by Maqqeph. 2) i. e., what (is) to him. 3) וְ with the paragodic future. See the following Exercise. 4) אֵת.



me know<sup>5</sup> whom thou wilt send with me. Rise ye up, and pass over the river<sup>6</sup> Arnon; behold<sup>7</sup> I have given into thine hand Sihon the Amorite and his land, and do thou contend<sup>8</sup> with him in battle. Go and order the servant to saddle the horse. The Lord said to Moses; say unto Aaron, Stretch out<sup>9</sup> thy rod, and smite the dust of the land, that<sup>10</sup> it may become lice throughout all the land of Egypt. Take<sup>11</sup> the men up to<sup>12</sup> the mountain and build them houses.

XXVIII. *The Imperative and Future with He paragogic (הַ־).*

(Stuart, § 305. Lee, artt. 175, 4—7, 189, 10.)

The future with הַ־ expresses exertion or direction of the mind more clearly than the simple future; and with the imperative, הַ־ softens the wish a little. We before saw (comp. Part II., Ex. X., on He locale) that this הַ־ joined to a noun denotes motion to a place. To a verb it adds emphasis. It is particularly frequent with verbs פִּי and פִּי; and of verbs עֵ the regular imperative does not occur, but only the apocopate and paragogic forms.

5) Thou lettest me know, הִוֵּדְתָּנִי, Hiphil of יָדַע, with the suffix of the first person. 6) נַחֲלֵל; prop., a valley with a river. 7) Here the imperative of רָאָה, *to see*. 8) גָּרַח, Hithpael, with כִּי, *with* any one. 9) To stretch out, נִטְּחָה. 10) That it may become, יִהְיֶה. 11) עָלָה, Hiphil. 12) בָּ.

EXAMPLES.

And now swear unto me by God. I and the lad will go yonder and worship, and will come again to you. I will now turn aside and see this great sight. Now go, and bring forth my people out of Egypt. If ye will not hearken to me, I will punish you yet<sup>1</sup> seven times<sup>2</sup> on account of<sup>3</sup> your sins. Samuel, set a king over us, that<sup>4</sup> he may judge us like all the nations<sup>5</sup>. Give us food. Lord hear my prayer, and<sup>6</sup> let my cry come<sup>7</sup> unto thee. I will sing to the Lord as long as I live; I will sing praises to my God, whilst I have any being<sup>8</sup>. The king talked<sup>9</sup> with Gehazi, saying<sup>10</sup>; Tell me, I pray thee, all the great things<sup>11</sup> that Elisha hath done. Let me, I pray thee, kiss my father and my mother. I will follow thee. Let<sup>12</sup> us break their bands asunder, and cast their cords from us<sup>13</sup>. I will call my father, that I may learn<sup>14</sup> what I am to do. I will arise, and go to my father. Give the young man bread, and go, fetch water, for the young man is thirsty.

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Ex. XXVIII. 1) Say; So (?) I add (יָסַף Hiphil) to punish (יָסַר Piel) you. 2) אֶשְׁבַּע. 3) עַל. 4) i. e., to judge us, לְשַׁפֵּט, infin. of שָׁפַט. 5) גּוֹיִם, from גּוֹי. 6) וְ joined to the following substantive. 7) Future. 8) Whilst I have any being, בְּעוֹדִי, from עוֹד, to return (of time). 9) Particip. Piel of יָבַר. 10) לְאִמֹּר. 11) Plur. of the fem. גְּדוֹלָה, with the article. 12) By the first pers. plur. of the future, with הוּא paragogic. 13) Comp. Part I., Ex. XLV. 14) i. e., in order to cause to instruct me, לְהוֹדִיעַנִי, infin. Hiphil of יָדַע, to know.



ENGLISH-HEBREW  
LEXICON.



The following table of the division of nouns according to Professors Stuart and Lee is here given in order to facilitate reference to the two grammars.

STUART.		LEE.	
MASCULINES.	PAR. XXV.	PRIMITIVE NOUNS.	
Decl. I.	§§ 345, 346.	Class I. Species 1,	art. 148.
— II.	§§ 347—349.	— — — 2,	— 149.
— III.	§§ 350—352.	— — — 3,	— 150.
— IV.	§§ 353—355.	— — — 4,	— 151.
— V.	§§ 356—358.	— — — 5,	— 152.
— VI.	§§ 359—370.	— II. Forms, 1—11.	— 153.
— VII.	§§ 371—373.	AUGMENTED NOUNS.	
— VIII.	§§ 374—376.	I. Class I. Forms 1—5,	art. 154.
— IX.	§§ 377—379.	— — — II. — 1—3,	— 155.
FEMININES.	PAR. XXVI.	II. — — I. — 1—5,	— 158.
— X.	§§ 380—382.	— — — II. — 1—3,	— 159.
— XI.	§§ 383—386.	— — — III. — 1—7,	— 160.
— XII.	§§ 307—389.	— — — IV. — 1—15,	— 161.
— XIII.	§§ 390—392.	— — — V. — 1, 2,	— 162.
		— — — VI. — 1—11,	— 163.
		— — — VII. — 1—3,	— 164.
		— — — VIII. ....	— 166.
		— — — IX. ....	— 167.
		— — — X. ....	— 168.
		III. — I-IV. ....	— 169.
		Proper Names, ....	— 176.

## ENGLISH-HEBREW LEXICON.

### A A R

*Aaron*, אַהֲרֹן; Root, uncertain, [qu. אָהַר? or, as St. Jerome says, אֶר, a mountain?] Aaron was of the tribe of Levi, brother of Moses, and first high priest.

*Abimelech*; see, *Father*.

*Abiram*; see, *Father*.

*Able, to be*; see, *to be Finished*, 3).

*Abominable*; *to Abominate*; *an Abomination*; see, *to Despise*.

*Abraham*; *Abram*; see, *Father*.

*Accomplish, to*; see, *to Make*.

*According to, secundum*, לְ, קְ.

*Account of, on*, 1) עַל 2) לְמַעַן 3) בְּעִרְוֹר.

*Accursed thing, an*, חָרָם (S. VI; L. cl. I, sp. 3). Root, חָרַם, Hiphil, *to consecrate*, but also, like *sacrum reddere, to curse*.

*Acquit, to*, נָקָה Piel; prop., *to declare innocent*.

*Act wickedly, to*, 1) עָוָה

### A D A

Hiphil; *against any one*, עַל. In Kal, prop. *to be crooked*.—Hence עָוֹן, (S. III; L. Pr. cl. II, f. 10), *Sin, Iniquity, Wickedness*, and its consequence, *Misery*.

*Adam*; see, *Man*.

*Adjure, to*, אָלַח.

*Adversary*; see, *to be Narrow*.

*Adversary, an*; see, *to Rise*.

*Afflict, to*, עָנָה Piel. In Kal, *to be Low*. Hence עָנִי (S. VI, u.; L. Pr. cl. I, sp. 5), *Affliction*; and, עָנִי, m. (S. VIII; L. Pr. cl. II, f. 5), *a Poor man*.

*After, Behind*, אַחֲרֵי, after verbs of following and seeking, and followed by a substantive: and hence the construct form. אַחֲרֵי כֵן, *hereupon*. Root, אָחַר, *to be behind, to follow*: hence also, אַחֲרֵי, *Another*.

*Ahasuerus*, אַחַשְׁוֶרֶשׁ, evidently a Persian compound. The first half of the word (אָחַשׁ) occurs in several names (Comp. Lee, art. 169, 10). and is equivalent to, *excellence*,

*greatness*: the second is uncertain; perhaps, *prince*, *hero*.

*Ai*, N. pr., עַי (in pause, עֵי), a city of Canaan, on the northern boundary of the tribe of Benjamin. Root, prob. עָנָה, *to be crooked or bad*, whence עַי, *a hill, heap, ruin*.

*All*; see, *to be Finished*, 2).

*Alone*, *apart*, *separately*, לָבַד (from the root בָּדַד, *to separate*). When לָבַד takes suffixes it is declined after decl. VIII; as, *by himself*, לְבַדּוֹ.

*Altar*; see, *Burnt-offering*.

*Also*, גַּם. Root, גָּמַם, Arab., *to heap up*. Both—and; *as well—as also*, גַּם־וְגַם.

*Amalekites*, the, עֲמֹלִים (Gr. Ἀμαλῆκ), plur. עַמְּלִיָּמִים, N. pr., a people between Palestine and Arabia.

*Ambush*, an, אֶרֶב, m. (S. VI; L. Pr. cl. I, sp. 5), from אָרַב, *to lay an ambush, dolos nectere*. Whence also, *a Window (of heaven)*, אֶרֶבָּה, f. (S. X; L. Pr. cl. II, f. 10.)

*Amminadab*; see, *People*.

*Ammonite*, an; see, *People*.

*Among*, inter, בְּתוֹךְ (Part II, Ex. XIII). From, תָּוַךְ, construct form, תוֹךְ, *the middle*. Therefore, *in the middle or midst*, i. q., *among*.

*Amorite*, an; see, *to Say*.

*Anab*, N. pr., עֲנַב.

*Anakite*, עֲנָק, plur. עֲנָקִים, a people who dwelt in Palestine, previously to the Israelites

possessing that country, but were afterwards utterly destroyed.

*Ancle*, אֶקֶל, m. (S. VIII), only in the plural and dual. Root, אָקַם, *to bend*; therefore, *the place where there is a joint*.

*And*, וְ, before a letter with a vowel; וְ before Sheva and ב, ט, ה. (S. § 152, (c) (4); L. art. 173, 3, 4). Before gutturals with a composite Sheva, it takes the corresponding medial vowel, as וְחִלּוֹם, *and a dream*, S. § 152, (c) (1); L. art. 173, 6.—Respecting וְ conversive (וְ) see S. § 208; L. artt. 231, 12, and 240. וְ signifies also, *in order that*. The root is אָוַה, אָוָה, *to be, come to pass, accidit ut*.

*Aner*, N. pr., עֲנָר.

*Anger*, *Wrath*, 1) אַף, m. (S. VIII; L. Pr. cl. I, f. 1); see, *Nose*. 2) אָמָה, f. (S. XI; L. Pr. cl. II, f. 3), (Part I. Ex. 15); see, *Heat*. 3) אָבָרָה, f. (S. XII; L. Pr. cl. I, sp. 2), (Part I. Ex. XXI); see, *to Pass over*.

*Anoint*, *to*, מָשַׁח. Subst. מָשִׁיחַ, m. (S. III; L. Pr. cl. II, f. 5; prop. part. pass., S. § 212 (7).), *the Anointed, the Messiah*.

*Another*; see, *After*.

*Answer*, *to*, עָנָה.

*Appear to*; *Appearance*; see, *to See*.

*Apple of the Eye*, the; see, *Man*.

*Appointment, to make an,* יָעַד, Niphal; especially for assembling together, *to assemble together by appointment or agreement.* Hence, מוֹעֵד, m. (S. VII; L. Augm. II, cl. IV), *a Season, appointed time, at feasts to which the people assembled together;* and עֲדָה, f. (S. XI; L. Pr. cl. II, f. 3), *an Assembly, Congregation.*

*Apron, an,* חֲמוֹרָה, f. (S. X; L. Pr. cl. II, f. 10), especially in the plural; from the root, חָנַר, *to gird about.*

*Ararat, an,* אֲרָרַט, N. pr., of the mountain in Armenia on which the ark of Noah rested.

*Ark, an,* 1) אֲרֹכָה f. (S. X); especially, *Noah's ark.* 2) *The ark of the covenant;* see, *Lion.*

*Armed force, an;* see, *Fire.*

*Arnon, the,* אֲרֹנוֹן, a river and valley to the north of Moab.

*Arm one's self, to,* חָלַץ Niphal; prob. denom. from חָלַץ (dual, חָלְצִים) *a loin, to gird one's loins.* Hence, *a Soldier, Armed man,* חָלִיצִי, m. (S. III; L. Pr. cl. II, f. 7), miles expeditus, alacer. Compare this word with חָלַץ, *to Deliver.*

*Arrow, an,* חָצֵץ, m. (S. VIII; L. Pr. cl. I, sp. 3), from חָצַץ, *to cleave, wound.*

*As, 1)* כִּי; with suffixes, כִּמּוֹ (S. 408; L. art. 174, 8). But before כִּי and כִּי, כִּי is more usual; \*as, כִּי, *as they.* 2) *So as,* כִּי, also, כִּי־אֵשֶׁר.

*Asaph;* see, *to Collect.*

*Ascend, to;* see, *to Go up.*

*Asenath,* אֲסֵנֶת, N. pr., one of the wives of Joseph, daughter of the priest Potipherah. It is apparently an Egyptian word.

*Ashdodite, an,* אֲשְׁדוּדִי, N. gent., (S. § 316, (c) note; L. Augm. II, cl. VIII), an inhabitant of Ashdod, a city on the Mediterranean, to the south of Gaza in Philistia. Root, אִשַּׁד, *to be Low;* therefore Ashdod a city, lying in a low situation, in the plain of Sephela—שֶׁפֶל, *to be low.*

*Asher;* see, *to Bless, 1)*

*Ashes,* אֵפֶר, m. (S. VI; L. Pr. cl. I, sp. 3). Comp. עָפָר, *Dust.*

*Ass, an,* חֲמוֹר, m. (S. I; L. Pr. cl. II, f. 11), from חָמַר, *to be somewhat red.* Hence also, *a Fallow-deer,* חֲמוֹרִי, m. (L. Augm. II, cl. II, f. 4). Again, חֲמוֹר, m. (S. VI; L. Pr. cl. I, sp. 5), *Clay.*—*A She-ass,* אֲתוֹן, f. (S. III; L. Pr. cl. II, f. 10); conf. S. § 320, (b) 5.

*Assemble, Review, Number, to;* see, *to Visit.*

*Assemble, be Gathered together, to;* see, *to Collect.*

*Assembly, an;* see, *to make an Appointment.*

*Assist, to,* עָזַר. Hence, *a Help,* עֲזָרָה, f. (S. VI; L. Pr. sp. 3; comp. S. § 320, (b), and L. art. 148, 8), said of Eve, as a help meet for Adam. *Help,* עֲזָרָה, f. (S. XII; L. Pr. cl. I,



sp. 3). *Azareel*, אֶזְרֵאֵל, prop., *God helpeth*. Comp. S. § 317, note 2; L. art. 170, 5.

*As well—as also*; see, *Also*.

*Assyria*, אַשּׁוּר, N. pr. f. Derivation uncertain. Under this name the Hebrews originally comprehended Assyria and Syria.

At, 1) of place, אֵל, אֵל. By the side of water, *at* is rendered by עַל, as we use the word 'upon.' 2) of time, בָּ.

*Attack*, to; see, *to Meet*.

*Attire*; see, *to Place*.

*Avenge*, to, נָקַם; Niphal, *to be Avenged*, upon any one, נָקַם; Hophal, *to suffer vengeance*, *be punished*.

*Awake*, to, יָקַץ.

*Azaliah*, אֶזְרִיאֵל, N. pr. Etymology uncertain. יְהוֹרָי (S. § 317, note 2; L. art. 170, 5), and אֶזְרִיאֵל (*by the side of*) ?

*Azareel*; see, *to Assist*.

## B

*Baal*, בַּעַל, N. pr. of a national god of the Phœnicians, frequently worshipped also by the Hebrews. Prop. *Lord*, from בָּעַל, *to possess*, *rule over*. Subst. בַּעַל, m. (S. VI; L. Pr. cl. I, sp. 1), *a Lord*, *Master*.

*Babylon*, בָּבֶל, N. pr. of the metropolis of Babylonia, on the Euphrates. The etymology is uncertain, whether from בָּלַל *to confound*, with reference to the confusion of languages

## BAD

mentioned Gen. xi. 9, or from בָּאָב Arab. *fool* and אֵל contracted from בָּעַל, *God*.

*Bad*; see, *Evil*.

*Bake*, to, אָפָה. Hence part., אֹפֵה, m. (S. IX; L. cl. II, f. 9), *a Cook*, *Baker*. *To be Baked*, Niphal.

*Balaam*; see, *to Swallow up*.

*Balance*, *a*, מֵאֻזָּנִים (from a sing., מֵאֻזָּן) dual, because it has two scales. Root, יָזַן (יִזֵּן), Arab., *to weigh*.

*Band*, *a*, אָסַר, m. (S. III; L. Pr. cl. II, f. 7). Root, אָסַר, *to bind*. Cognate with אָסַר is אָסַר; hence also, *a Band*, *Fetter*. 2) מוֹסֵר, m. (S. VII; L. Augm. II, cl. IV, f. 7). From יָסַר, Niphal, *to chastise*, *teach*; hence, מוֹסֵר, m. (S. II; L. Augm. II, cl. IV, f. 11), *Instruction*, παιδεία. From אָסַר we have, *one Bound*, *a Prisoner*, אָסִיר, m. (S. III; L. Pr. cl. II, f. 5). 3) *The band of a yoke*, מוֹטָה, f. (S. X.) Root, מוֹטַח, *to totter*; Hiphil, *to cause to fall*, *to bend down*.

*Banquet*, *Feasting*, *a*, מִשְׁתֵּה, m. (S. IX; L. Augm. II, cl. IV, f. 3), from שָׁתָה, *to drink*.

*Bat*, *a*, עֹטָלָה, m. (S. VII), from עָטַל Arab., *dark*, and עָף, *flying*.

*Bath*, *a*; see, *to Wash*.

*Battle*; see, *Bread*.

*Be*, to, 1) *a*) The substantive verb, as the simple copula,

is not expressed in Hebrew; as, *God is righteous*, צַדִּיק יְהוָה (without הָיָה). But *b*) in the future (present), the Hebrew language employs its verb הָיָה; as, *I will be*, אֶהְיֶה; especially with ו conversive, in the sense of *to happen, come to pass*; e. g., *and it came to pass*, וַיְהִי. *c*) *not to be*, אֵין; see, *Not*, 4).

— 2) Allied to הָיָה is the form הֵוָה. The name יְהוָה has its origin in this verb. יהוה is in form the third pers. of the future; therefore *Jehovah, a Being that will be, that continues*. God gave himself this name, *I am that I am*, אֶהְיֶה אֲשֶׁר אֶהְיֶה. The word borrows its vowels from אֲדַבֵּר; since the Jews, from a feeling of piety or superstition, would not pronounce the word יהוה. Respecting the probable original punctuation (יְהוֹה, יְהוּה, יְהוֹה), see Gesen. Heb. Lex. v. יְהוָה. From the same root we have also the proper name, יְחֻזָּא, *Jehu*, i. q., יְחֻזָּא, *he will be*, with the Chaldaic א. The same form occurs also for יְהוָה in compound proper names: at the beginning of words, יְהוּ, יְהִ; at the end, יְהָ, יְהִי.

— 3) הָוָה, Arab., *to desire, covet*; hence the subst., *Desire*, then its consequence, *Calamity*, חֲרָבָה, f. (S. X; L. Pr. cl. I, sp. 1), esp. in the plur.

*Beam*, א, בָּפִים, (S. III; L. Pr. cl. II, f. 5), ἀπαξ λεγόμενον. Root, בָּפִים, *to bind*.

*Bear*, א, בֵּר, masc. epicæen. Etymology uncertain.

*Bear*, to; see, *to Raise*.

*Bear* (children), to, יָלַד; Hiphil, *to Beget*; Pual, *to be Born*. Subst., one born, a *Son*, יָלִיד, m. (S. III; L. Pr. cl. II, f. 5). A *Child*, יָלִיד, m. (S. VI; L. Pr. cl. I, sp. 1). *Birth, Nativity*, מוֹלָדָת, f. (S. XIII; L. Augm. II, cl. IV).

*Beard*, א, זָקַן, comm. (S. IV; L. Pr. cl. II, f. 2). Root, זָקַן, *to have a long beard, to be old*. — *The elders*, plur., with the article. — *Old age*, זָקְנִים, the plural serving to form the abstract.

*Beautiful*, יָפָה, m. (S. IX; L. Pr. cl. II, f. 1), from יָפָה, *to shine*. — *Beauty*, יָפִי, m. (S. VI; L. Pr. cl. I, sp. 5), in pause, יָפִי.

*Bed*, א; see, *to Turn*, 2)

*Because*; see, *That*.

*Bee*, א; see, *to Speak*.

*Beersheba*; see, *Well*.

*Before*, 1) of place, א) coram, יָפְנִי and מִפְּנֵי; see, *to Turn*, 1). *b*) בְּנֶדֶד, לְנֶדֶד; see, *to Shew*. 2) of time, א) עַד-עַם. *b*) מָרַם, מָרַם, from מָרַם, *to cut off or away*, therefore prop., מָרַם, *a cutting off*.

*Beget*, to; see, *to Bear* (children).

*Begin*, to; see, *to Pierce through*.

*Beginning, a*; see, *Head*.  
*Believe, to*; see, *to be Established*.

*Belly, a*, בִּרְחוֹן, m. (S. III; L. Pr. cl. II, f. X), of creeping things. Root, Chald. בִּרְחוֹן, *to bend, curve*.

*Benhadad*; see, *to Build*.

*Benjamin*; see, *to Build*.

*Bethel*; see, *God*.

*Between*, בֵּין; see, *to Understand*.

*Bethuel*, בְּתוּאֵל.

*Bind, to*, בָּנָה.

*Bird, a*; see, *to Fly*.

*Birth*; see, *to Bear* (children).

*Blaspheme, to*, בָּדָה, Piel.

*Blast*; see, *Breath*.

*Bleating*; see, *Voice*.

*Bless, to*, 1) בִּלְשָׁן, prop. i. q. יָשָׁר, *to be straight*; Piel, *to call blessed, to bless*. Hence subst. בִּלְשָׁן, m. (S. VI; L. Pr. cl. I, sp. 1), *blessedness*, esp. in the plural. בִּלְשָׁן הָאִישׁ, the blessings of the man, i. e., *blessed is the man*. The N. pr. *Asher*, אֲשֶׁר, a son of Jacob. — *Who, which, etc.*, אֲשֶׁר, for all genders and numbers; this word receives its relative force from the idea of 'direction,' 'relation,' in the Kal of אֲשֶׁר. For the use of this pronoun, see S. §§ 477, 478; L. artt. 216, 13—15, and 242, 1, 2.

— 2) cognate with אֲשֶׁר is יָשָׁר, *to be straight*.—Hence adj. and subst., *Right, Righteous, Upright*, יָשָׁר, m. (S. IV;

L. Pr. cl. II, f. 2). Again, a straight way, a plain, מִישׁוֹר.

— 3) also, *to Bless*; a *Blessing*; see, *to Kneel down*.

*Blind*, עִוֵּר, (L. Augm. I, cl. f. 1). Root, עוֹר (*to be hollow?*) *to be blind*. With this root appear to be connected, מְעַרְחָה, f. (S. IX; L. Augm. II, cl. IV, f. 15), a *Cave, Cavern*, and עֵיר, f. (S. I; L. Pr. cl. I, f. 4), a *City, Town*.

*Blood*, דָּם, m. (S. II).

*Blow, to*, בָּפַח. 2) *to Blow with the trumpet*, בָּתִּקַּע. See, *Trumpet*.

*Bondage*; see, *to Serve*.

*Bone, a*; see, *Mighty*.

*Book, Writing, a*; see, *to Number*.

*Booth, a*; see, *to Cover*.

*Booty*; see, *Spoil*.

*Border, Coast, a*, גְּבֻלָּה, m. (S. I; L. Pr. cl. II, f. 8). Root, גָּבַל, *to border*. 2) *Border, Limit, End*, קְצֵצָה, m. (S. IX; L. Pr. cl. II, f. 1; קָ for קָ, art. 143, 5, \*); (Part I, Ex. XXXVIII), and קְצָה, f., (S. XI), (Part I, Ex. XXXIX); from קָצַח, *to cut off*. But since the end may also be the beginning, hence, *at the beginning, in front*, בְּקִדְמָה, with a noun following in the construct state, בְּקִדְמָה.

*Born, to be*; see, *to Bear* (children.)

*Both—and*; see, *Also*.

*Bottle, a*, בִּקְבִיבִין, formed from the sound made in



pouring a liquid out of a bottle.

*Bough, a*, בֹּאֵר (Syriac for בֹּאֵרָה, f. (S. X; L. Pr. cl. II. f. 7), from בֹּאֵר, Piel, *to adorn*.

*Bowels, the; see, to Draw near*.

*Boy, a; see, to Drive away*.

*Branch, a*, 1) נֶזֶר, m. (S. VI; L. Pr. cl. I, sp. 3). Root, נָזַר, Arab., *to grow green, be green*. 2) צָפִי, m. (S. VI; L. Pr. cl. I, sp. 5). Root Arab., *to have foliage*. 3) כַּפֵּה, f. S. X; L. Pr. cl. I, sp. 4). See, *the Sole of the Foot*.

*Brass, Copper*, נְחֹשֶׁת, c., (m. only once.)

*Bread, Food*, לֶחֶם, m. (S. VI; L. Pr. cl. I, sp. 1). Root, לָחַם, *to consume*. Hence Niphal, נִלְחַם, *to War, Carry on war; with any one, עִם; respecting any thing, עַל*. Hence בִּלְחָמָה, f. (S. XI; L. Augm. II, cl. IV, f. 1), (st. constr. בִּלְחָמָה), *War, Battle*.

*Breadth; see, to be Wide*.

*Break; Break to pieces, to*, שָׁבַר; *to be Broken*, Niphal. With לָב the Niphal is also transitive; *to break any one's heart*, i. e., *to move him to repentance*. Hence, שָׁבַר, m. (S. VI; L. Pr. cl. I, sp. 4), *Corn (ground in the mill)*; and hence again, a denominative verb, שָׁבַר, *to Buy and Sell*, namely, *corn*. 2) *To Break down, Destroy*, הָרַס; *to be*

*broken down or destroyed*, Niphal.

*Breath, Wind, Spirit*, רִיחַ, c. (S. VI; L. Pr. cl. I, sp. 5), but very rarely m.; plur. רִיחִים. 2) נִשְׁמָה, f. (S. XI; L. Pr. cl. II, f. 2), *a Blast* (Part I, Ex. XXXIX), from נָשַׁם, *to blow strongly*. Cognate with רִיחַ is רִיחַ, *to smell*, only in Hiphil. Hence, רִיחַ, m. (S. I; L. Pr. cl. I, sp. 3), *Odour*. Again, *Jericho*, יְרִיחוֹ, (also יְרִיחוֹה).

*Bribe, a*, שָׁחַד, m. (S. VI; L. Pr. cl. I, sp. 5). Root, שָׁחַד, *to present*.

*Brick, a*, לֶבְנָה, f. (L. Pr. cl. II, f. 3); plur. לְבָנִים. Root, לָבַן, *to be white*; because a white chalky clay was used for making bricks. From the same root, *Lebanon*, לְבָנוֹן, prop., *the White mountain*, because its eastern summit is always covered with snow.

*Bride, a; see, to be Finished*, 2).

*Bright, to be, to Shine*, אֹר, Hence adj. *Bright, Shining*, אֹר. Subst. *Light*, אֹר, m. (S. I; L. Pr. cl. I, sp. 1), also fem.; and מְאֹר, m. (S. III; L. Augm. II, cl. IV).

*Bright, to make*, 1) קָרַר = *to cleanse*. 2) *to make bright by hammering, to Sharpen*, לָטַשׁ.

*Brightness*, נֹגַהּ, f., from נָגַהּ, *to shine*.

*Bring, to*, 1) see, *to Come*. 2) *to Bring forth or Yield*



fruit; see, *Fruit*. 3) to *Bring as a sacrifice or burnt offering*; see, to *Go up*, also, *Fire*. 4) to *Bring back*; see, to *Return*. 5) to *Bring forth grass*, נָשַׁךְ. Hence, נָשַׁךְ, m. (S. VI; L. Pr. cl. I), *tender herbs, Grass*. b) to *cause to bring forth (grass)*, נָשַׁךְ Hiphil; see, to *grow*. 6) to *Bring down, Humiliate, to be low*. Hence, נָשַׁךְ, f. (S. XI; L. Pr. cl. II, f. 3), a *Low place, Valley, Plain*. 7) to *Bring up*; see, to *Go up*.

*Brother, a*, אח, m. (S. § 394; L. Pr. cl. II, f. 1). State const. אחי. Fem., אחות, a sister.

*Build, to*, בָּנָה. Hence, בֵּן, m. (S. § 394; L. Pr. cl. I, sp. 3), a *Son, Child*, and gen. posterity, descendants. — Obs. — בֵּן with the number of years of a person's life is equivalent to, old. See Part II, Ex. IX, Remark. — The following proper names are compounds of בֵּן; Benjamin, בְּנִימִין, i. e., son of the right hand, from יָמִין, the right hand; Benhadad, בְּנֵי חָדָד, son of Hadad, the name of several kings of Syria. Hadad was a king of Idumea. — Contracted from בְּנֵי חָדָד is בָּת, f., a *Daughter*, plur. בָּנוֹת. A king's daughter, בַּת-מֶלֶךְ.

*Bukkiah*, בִּקְיָה.

*Bullock, a*, פָּר; see, *Winepress*.

*Burden, a*, סָבַל, m. (S. VI; L. Pr. cl. I, sp. 3), and סָבַלָה, f. (S. XII; L. ib. sp. 4), from סָבַל, to carry burdens.

*Buried, to lie* (of hidden treasures); see, to *Hide*.

*Burn, to*, 1) of fire, a) transitively, בָּרַעַר. b) intransitively, נָקַד. 2) to *Burn, Consume with fire*, שָׂרַף; to be *Burnt*, Niphal; with any thing, בָּ. 3) to *Burn, Set Fire to*, esp. of materials for incense or sacrifice, נָמַר, Hiphil.

*Burning, Flaming*, לָחַט, part. Kal of לָחַט.

*Burnt-offering, a*, 1) עֹלָה; see, to *Go up*. 2) מִזְבֵּחַ, m. (S. VII; L. Augm. II, cl. IV, f. 3), plur. מִזְבְּחִים. Root, זָבַח, to slay sacrifice; also, the place on which a sacrifice is offered up, an Altar. 3) to bring or offer as a sacrifice or burnt offering; see, to *Go up*, also, *Fire*.

*Bury, to*, קָבַר. Hence subst. קֶבֶר, m. (S. VI; L. Pr. cl. I, sp. 4), a *Grave*.

*Bush, a*, סִנְיָה, m.

*But, 1)* with a noun, לְ. 2) with a verb, ל, with Daghesch in the next letter (vau conversive.)

*Butler, a*, מִשְׁקָה, m. (S. IX; L. Augm. II, cl. IV, f. 7), from שָׁקַח, to drink.

*Buy, to*, 1) קָנָה. Hence, מְקָנָה, m. (S. IX; L. Augm. II, cl. IV, f. 3), that which is bought, Property, Cattle, be-

cause cattle are the principal riches of nomadic people. 2) to Buy corn; see, to Break.

## C

Cain, קַיִן.

Calf, *a*, עֵגֶל, m. (S. VI; L. Pr. cl. I, f. 3), from עָגַל, to roll.

Call (by name) to; see, to Pierce through.

Call, Call upon, to, קָרָא. An assembly, מִקְרָא, m. (L. Augm. II, cl. IV, f. 1), prop. the calling together to an assembly, which took place on every sabbath.

Camel, *a*, גָּמֶל, m. (S. VIII; L. Pr. cl. II, f. 2), plur. גָּמְלִים. This word has passed over into almost all languages. It was probably of Bactrian origin.

Camp; see, to Pitch a tent.

Canaan, כְּנַעַן. A Canaanite, כְּנַעֲנִית, f. Root, כָּנַע, Hiphil, to humble.

Caravan, *a*; see, Path.

Cast, to; see, to Throw.

Caterpillar, *a*, חֲסִיל, m. (S. III; L. Pr. cl. II, f. 5), from חָסַל, to consume.

Cattle, 1) בְּהֵמָה, f. (S. XI; L. Pr. cl. II, f. 3). Construct form בְּהֵמַת. Root, בָּהַם, Arab., to be dumb or mute, obmutuit. 2) מִתְּנָה; see, to Buy.

Cause (that is pleaded), *a*; see, to Plead.

Cave, Cavern, *a*, מַעְרָה; see, Blind.

Cease, to, חָלַל and חָלַל (S. § 181, (b); L. art. 188, 2).

Cedar, *a*, אֲרֵז, m. (S. VI; L. Pr. cl. I, sp. 1). Root, אָרַז, to be firm; of a tree, to take deep root.

Chain, *a*, רְמוֹק, m. (S. I; L. Augm. I, cl. I, f. 2), from רָמַק, to bind.

Chamber, *a*, לְשֹׁכָה, f. (S. XII; L. Pr. cl. I, sp. 4).

Chamberlain, *a*; see, Eunuch.

Change itself, to, חָפַץ, Ni-phal; into any thing, אָל. In Kal, to turn, pervert. Hence, חֲתֻפּוּכָה, f. (S. X; L. Augm. II, cl. VI, f. 6), Forwardness.

Chapiter, *a*, צִפָּת, f., from צָפַת, to decorate, adorn.

Charge, *a*; see, to Keep.

Chief, *a*, שָׂר, m. (S. II; L. Pr. cl. I, sp. 1), from the root, שָׂרָה, to be the first, therefore also, a Prince, Captain. Hence also, שָׂרָה and שָׂרִי fem., a Princess.—Sarai, the name of Abraham's wife was changed (Gen. xvii. 15), upon the promise of a numerous posterity, to Sarah.—Hence also the name Israel, יִשְׂרָאֵל (Gr. Ἰσραήλ), from שָׂרָה and אֵל, which was given to Jacob. A modified form is Jesharelah, יִשְׂרָאֵלָה.

Child, *a*, 1) בֶּן; see, to Build. 2) יָלֵד; see, to Bear (children). 3) esp., a child not grown up, עוֹלֵל; see, to Go up.

*Choose, Choose out, to,* בָּחַר, f.

*City, Town, a,* 1) עִיר, f.; see, *Blind.* 2) לְרִיחַ, f. (S. X; L. Pr. cl. I, sp. 4), (Part I, Ex. XXV), from לָרַחַ, *to meet*, Piel, *to lay timber, to build.*

*Clay; see, Ass.*

*Cleanse, Purify, Polish, to,* כָּרַר Piel. In Kal, *to separate, part.* In Hithpael, *to cleanse, purify one's self.* Subst., *Corn,* כֶּרֶם, m. (L. Pr. cl. I, sp. 1), *separated from the chaff.* *Cleanness,* בֹּרָר, m. (S. I). 2) *to Cleanse* (from pollution), *Expiate; see, to Sin.*

*Cleave (wood), to,* כָּרַע Piel. Hence, *a cleft in mountains, a valley,* בִּקְעָה, f. (S. XII; L. Pr. cl. I, sp. 4).

*Climb, to; see, to Go up.*

*Cloud, a,* עָב, comm. (S. I). Root, עִיב = עָבַב, *to Cover.* 2) עָבָן, m. (S. IV; L. Pr. cl. II, f. 2). 3) שָׁחַק, m. (S. VI; L. Pr. cl. I, sp. 1), only in the plural; from שָׁחַק, *to rub to pieces;* hence the substantive is used principally of *clouds of dust, or of drizzling rain.*

*Coat of many colours, a,* פָּס, m. (S. VIII): acc. to others, *a coat with sleeves, a garment reaching to the ancles, and worn only by persons of rank; therefore, a full, rich, garment; and the word appears allied to* פִּסָּה, *fulness,* Ps. lxxii. 16. Root, prob. פָּסַם.

*Collect, Bring together, to,* 1) יָצַב; *to Assemble, be Gathered*

*together,* Niphal and Hithpael. 2) יָצַב Piel (Part I, Ex. XXI). 3) *to be Gathered together,* לָצַט Pual (Part I, Ex. XXIV). In Kal, *to collect,* esp. ears of corn, *to Glean.* 4) *to Assemble together, be Gathered together,* יָצַט Niphal; *to be Withdrawn,* the same. Hence, *Asaph,* יָצַט m. (*one that collects*). From the root יָצַט (יָצַט) is derived, *Joseph,* יוֹסֵף (prop. יוֹסֵפֶת), *he addeth unto.*

*Come, to,* 1) הָלַךְ; see, *to Go.* 2) בֹּא, a) prop. *to Go into;* of the Sun, *to Set.* Hence, *מַבּוֹא,* m. (S. III; L. Augm. II, cl. IV), *Sunset. Income, Revenue, Increase,* הַבֹּאָה, f. (S. X; L. Augm. II, cl. VI). b) בֹּא, in Hiphil, *to Bring.*

*Come or Draw near, to,* נָגַשׁ.

*Comfort, Console, to,* נָחַם Piel; Kal not in use. Hence, *נִחָמָה,* f. (S. X; L. Augm. I, cl. II, f. 1), *Comfort, Consolation.*

*Command, Order, to,* צִוָּה, only in the Piel, with an accusative of the person to whom the command is given.—Hence subst., *מִצְוָה,* f. (S. X; L. Augm. II, cl. IV), *a commandment, command.*

*Commandment, Order, a,* 1) בִּקְרִי; see, *to Visit.* 2) מִצְוָה; see, *to Command.*

*Commend, Entrust, to; see, to Visit.*



*Companion, Friend, a,* רֵעַ, m. (S. I; L. Pr. cl. I, sp. 1), and רֵעִית, f. Root, רָעָה, to be acquainted with any one.

*Compass, Surround, to,* סָבַב.

*Compassion, to have, to Pity,* רָחַם Piel; upon any one, עָל, also by the accusative. Hence *Compassionate, Merciful,* רַחוּם (L. Augm. I, cl. I, f. 2), said only of God. *Jeroham,* יִרְחַם, prop. *the Merciful.*

*Conceal, to; see, to Hide.*

*Condemn, to; see, Wicked.*

*Coney, a,* נִשְׁפָּן, m. (S. IV; L. Pr. cl. II, f. 2). Root, נָפַן, to hide, conceal. ו, ש, ש, and צ, are letters of similar sound.

*Confidence; see, Fool.*

*Congregation, a,* קָהָל, m. (S. IV; L. Pr. cl. II, f. 2), from קָהַל, Niphal, to assemble together. 2) עָרָה (Part I, Exx. XXXIX and XLI); see, to make an Appointment.

*Consolation,* נִחְמָה; see, to Comfort.

*Consume, to; see, to Destroy.*

*Consult, take Counsel with, to; see, to Deliberate.*

*Conspire, to,* קָשַׁר, against any one, עָל; in Hithpael, to make a League against any one, אָל.

*Contention; see, to Plead.*

*Copper; see, Brass.*

*Cord, Rope, a,* עֲבוּת, m. (L. Pr. cl. II, sp. 11). Plur.

וּם and וֹת. Root, עָבַת, to be twisted.

*Corn,* 1) נֶשֶׁבֶר; see, to Break. 2) בָּר, m.; see, to Cleanse.

*Corner, a,* פָּאָה, f. (S. XI). Root, פָּאָה, to cleave, cut off. 2) פָּנָה. Root, פָּנָה.

*Corpse, a,* 1) גּוֹיָה, f. (S. X; L. Pr. cl. II, f. 5), (Part I, Ex. XXXIX). 2) נִבְלָה, f. (S. constr. form acc. to X, with suff. acc. to X and XI; L. Pr. cl. II, f. 2), from נָבַל, to fade away; of animals, a Carcase. From the same root, נִבְלָה (נִבְלָה), m., (S. VI; L. Pr. cl. I, sp. 3), a Psalter? Prop., a bottle, cask. Since the bottles of the ancients were of a conical form, hence the name of the Psalter, a kind of harp or lyre; for St. Jerome (Archæol. 7, 10) observes that this instrument was in the shape of an inverted delta (∇).

*Counsel, Discretion,* 1) עֲצָה; see, to Deliberate. 2) מִזְוָה; see, to Threaten.

*Couple, to; see, to be Joined together.*

*Course (of Priests or Levites), a; see, to make Smooth.*

*Covenant, a* בְּרִית, f. (S. X.) Root, בָּרַח, to cut off or away; because parties in making a covenant used to walk between the parts of a slaughtered victim. To make a covenant, בָּרַח בְּרִית. To establish a covenant; see, to Rise. To



*make a covenant or league against any one, i. e., to conspire; see, to Conspire.*

*Cover, to, כָּסָה Piel; to be covered, Pual.—A Seat with a covering or canopy, a Throne, כִּסֵּא (כִּסֵּה in Job), m. (S. I; L. Augm. I, cl. I, f. 1.) A Booth, בִּקְצָה, f. (S. X; L. Augm. I, cl. I, f. 5).*

*Covering, Veil, a; see, to be Hid.*

*Cow, a; see, Wine-press.*

*Crafty, עָרוּם, m. (S. III; L. Pr. cl. II, f. 7). From עָרַם, to be crafty.*

*Create, to, בָּרָא; to be Created, Niphal. בָּרָא originally signifies, to Cut.*

*Creep, to, רָמַשׁ. Hence רָמַשׁ, m. (S. VI; L. Pr. cl. I), Creeping things.*

*Crown, a, כִּתְרִי, m. (S. VI; L. Pr. cl. I). The diadem of the Persian king. Gr. κίραρις, κλσaris. From כָּתַר, to surround, crown.*

*Crown of the head, the, קִרְיָהּ m. (L. Augm. III. cl. 2); with suffixes, קִרְיָהּ, the crown of my head.*

*Cry, a, שָׁעָה, f. (S. XII; L. Pr. cl. I, sp. 1), from שָׁעַ, Piel שָׁעַ, to cry for help.*

*Cry, to, זָעַק, cognate with זָעַק. A Crying, a Cry, זָעָה, f. (S. XI; L. Pr. cl. II, f. 2).*

*Cubit, a; see, Mother.*

*Curse, to, 1) אָרַר 2) נָקַב; see, to Pierce through. 3) קָלַל Piel; in-Kal, to-be light.*

Hence, a Curse, קָלָה, f. (S. XI; L. Pr. cl. II, f. 2). -4) חָרַם, Hiphil; in Kal, to cut off or amay.

*Curtain, a, יָרִיעָה, f. (S. X; L. Pr. cl. II, f. 5).*

*Cut down, to, נָתַח Piel, e. g., a forest.*

*Cut off, to, רָתַר.*

## D

*Dark, to be, חָשֵׁךְ; to make dark, Hiphil: Adj. and Subst., Dark, Darkness, חֹשֶׁךְ, m. (S. VI; L. Pr. cl. I, sp. 5). Also, Darkness, gross Darkness, עֲרֶפֶל (quadrilit.), m. (L. art. 169, 10).*

*Dash, to, פָּיַץ; also, to Spread itself, Extend, Niphal, of a people.*

*Daughter, a; see, to Build.*

*David, דָּוִד, or, as in the later books of Chronicles, Ezra, Nehemiah, and Zechariah, דָּוִיד. Root, דָּוַד, to be moved in mind; therefore perhaps דָּוִיד signifies, the Beloved, the Friend.*

*Day, a, יוֹם, m. (S. VI; L. Pr. cl. I). Plur. יָמִים. Root, נָמַם, Arab., to be warm. To-day, הַיּוֹם, also, הַיּוֹם הַזֶּה, הַיּוֹם הַחַמָּה.*

*Debir; see, to Speak.*

*Deceit; see, Subtilty.*

*Decide, Determine, to, גָּזַר; prop., to cut; hence metaph., to decide.*

*Declare, to; see, to Shew.*

*Decline (as, the day), to; see, to Turn, 1).*

*Defend, to, נָצַר*. 2) see, to *Watch*.

*Deliberate, to, יַעֲצֵה*. Niphal, the same, also, *to take counsel with any one, to Consult*.—Hence subst., עֲצָה, f. (S. XI; L. Pr. cl. II, f. 3), *Counsel*.—Together with יַעֲצֵה, we find also עֲוִי.

*Delight, to have; see, to have a Favour*.

*Delilah, דִּלְיָלָה*, f. The name of a Philistine woman beloved by Sampson. Root, דָּלַל, *to be exhausted, to be weak*; therefore, *Delilah, The weak woman*.

*Deliver, to, 1) הִלֵּץ* (Part I, Ex. XXVII); see, *to Arm one's self*. 2) vindicare, נָצַל. 3) *to Deliver or release from prison; see, to Open*. 4) *to Deliver from a danger, נָצַל*, Hiphil; *to be Delivered from a danger, Niphal*.

*Den (of a wild beast) a, מַעֲנָה*, f. (S. X; L. Augm. II, cl. IV), from עָנָה, *to tarry*.

*Depart, to, סָוֵר*; *to Depart from any thing, to Eschew, סָוֵר מִן*. Hiphil, הִסִּיר, *to Turn away*.—Hence, סִיר, m. (S. I), *a Pot*, plur. יָיִם, and יָזָה. Probably so called from its *bellied shape*. Acc. to Gesenius it is from the Arab. סוּר, *to boil fast*.

*Derision, a; see, Isaac*.

*Desert, a, 1) שָׁמָּה*, f. (S. X), from שָׁמָּה, *to crack, be waste*: hence, מִשְׁמָּה, f. (S. X; L.

Aug. II, cl. IV), *a Wilderness*. 2) see, *Evening*.

*Desire, a, אֲרָה*, f. (S. X), from אָרָה, Piel, *to Lust*.

*Despise, Abominate, to, 1) עָבָה* Piel. Hence, *Abominable, Part. Niphal, נִתְעַב*; *an Abomination, תוֹעֵבָה*, f. (S. X). 2) *to Despise, בָּזָה*.

*Destroy, to, 1) בָּעַר*, i. q., *to Consume, esp. to Destroy with fire*. 2) אָבַד Hiphil; see, *to Perish*. 3) *to be Destroyed, be Corrupt, נִשְׁחָת* Niphal. 4) נָשַׁמַּד Hiphil. Kal obsolete. *To be Destroyed, Niphal*.

*Devour, to; see, to Eat*.

*Die, to, מוֹת* (S. § 268, a), as a verb עָו with Tseri for its final vowel. מָוַת and מוֹת, (for מוֹת), *he is Dead*. Hiphil, *to cause to Die, to Kill*. Death, מוֹת, m. (S. VI; L. Pr. cl. I, f. 1); construct form, מוֹת, 2) גָּוַע; prop., *to breathe out (one's last breath)*.

*Dig, to, חָפַר*; *to Dig after, to Spy out, the same*.

*Dip, to, טָבַל*; *in any thing, בָּ*.

*Discretion; see, to Threaten*.

*Disease; see, Weakness*.

*Dissolved, Melted, to be, מָסָה*.—*To be dissolved (with grief), Niphal*.

*Divide, to; see, to make Smooth*.

*Do, to; see, to Make*.

*Dog, a, כָּלָב*, m. (S. VI; L. Pr. cl. I, sp. 1), Epicæen.

*Door, a, דֶּלֶת*, f. (S. VI;

L. Pr. cl. I, sp. 1). A fem. of דַּל, a Door, Ps. cxli. 3. 2) see, to Open.

Double, to, כָּפַל.

Draw near, to, 1) הָרַב, Kal and Hiphil; to any one, הָלַל and לָ.—In Hiphil, especially to bring; to Bring a sacrifice, (הָשֵׁחַ). Adj. הָרוּב, m. (S. III; L. Pr. cl. II, f. 10), Near, Nigh. Subst., הָרַב, m. (S. VI; L. Pr. cl. I, sp. 4). The inward parts, the Bowels. מִן־הָרַב, out from, as a preposition, prop. out from the inward parts. 2) נָבֵשׁ.

Draw out, to, נָסַע, especially, to draw out from the ground the nails of the tent. Hence, to remove from a place, castra movere.

Dream, to, חָלַם; hence, חֲלוֹם (L. Pr. cl. I, f. 10), a Dream. Plur. חֲלוֹת.

Dress; see, to Place.

Drive away, to, נָעַר Piel, prop. to shake out. Niphal, to be Driven away. From the signification, to shake out, נָעַר, means 2) to Roar, therefore to send forth a voice. It is doubtful whether we must refer to this same root, a Boy, Young man, נָעַר, for נָעַר, and this for נָעַר, m. (S. VI; L. Pr. cl. I, sp. 1), so called perhaps from the restless, unsteady nature of youth. נְעִירָה, f. (S. X), a Virgin.

Droughts, צָחָח, f. plur. (L. Augm. III, cl. II).

Dry up, to, יָבֵשׁ (verb, פִּי, see Part I, Ex. LII: also a verb med. Tseri, Stuart, § 181, (b); L. art. 188, 2). Hence subst., dry ground, יַבְשָׁה, f. (L. Augm. I, cl. I, f. 4).

Dumb, אָלֵם, (L. Augm. I, cl. I, f. 1), from אָלַם, to Bind; therefore, whose tongue is bound, δεσμὸς τῆς γλῶσσης. Again, a (bound) sheaf, אֶלְמָה, f. (L. Pr. cl. II, f. 7), plur. אֵלִים, and אֵלִים. A Porch, אֹרֶם, m. (S. VIII; L. Augm. I, cl. II, f. 2), retaining Qamets in the construct state: it denotes principally the porch (πρόναος) of Solomon's temple.

Dust, עָפָר, m. (S. IV; L. Pr. cl. II, f. 2). Comp. אֶפְרָא, ashes.

Dwell, to, 1) יָשַׁב; see, to Set. 2) זָבַל (Part I, Ex. XVI), prop., to surround, enclose. Hence, זָבִיל, m. (S. I; L. Pr. cl. II, f. 8), a Habitation, Dwelling, (Part I, Ex. IV).—Zebulun, זְבֻלֹן.

Dwelling, Habitation, a, 1) זָבִיל, (Part I, Ex. IV); see, to Dwell. 2) בֵּית; see, House. 3) אֶתֶל; see, Tent. 4) כָּבוֹן; see, Firmly.

## E

Each; see, Every.

Eagle, an, נָשָׂר, m. (S. VI; L. Pr. cl. I, f. 4).

Ear, an, אָזֶן, m. (S. VI; L. Pr. cl. I, f. 5).

Ear of corn, an, שֶׁבֶלֶת, f.



(S. XIII; L. Augm. I, cl. I, f. 4), plur. שָׁבִלִים; (S. § 327; L. art. 141). Root, שָׁבַל, to rise up, grow; Arab. conj. IV, to put forth ears.

*Earth, World, the; see, Land.*

*Earth, (as one of the elements); see, Man.*

*East, the, מִזְרָח and מִזְרָח, m. (S. VI; L. Pr. cl. I, ff. 1 and 3), from מִזְרָח, to be before, be in sight; because the Hebrews in order to point out the quarters of the heaven stood with their faces toward the east. The land of the East, the eastern country, מִזְרָח, מִזְרָח.*

*Eat, Eat up, Devour (of animals), to, אָכַל, (S. § 340; L. art. 199). Hence 1) Food, אָכַל, m. (S. VI; L. Pr. cl. I, sp. 5); אָכַלָּה, f. (S. XII); אָכַלָּה, m. (S. II; L. Augm. II, cl. IV, f. 5). 2) an Eater, part. act. Kal of אָכַל. 3) a Knife, מִזְכָּלָה, f. (S. XIII; L. Augm. II, cl. IV).*

*Eden, עֵדֶן, also עֵדֶן, m. (S. VI; L. Pr. cl. I, sp. 3). The name of a pleasant country inhabited by the first men. Root עֵדֶן, to live well or softly: hence, Eden, prop. soft or delicate living, enjoyment.*

*Edge (of the sword), the; see, Mouth.*

*Egypt, Egyptian; see, to be Narrow.*

*Eight; m. שְׁמֹנֶה, st. constr. שְׁמוֹנֶה; f. שְׁמוֹנֶה, st. constr.*

the same: hence, *Eighty, שְׁמוֹנִים* (S. Par. XXVIII (p. 233, 234), and §§ 395—398; L. art. 181). *The Eighth, שְׁמִינִי; the Eighteenth, שְׁמֹנֶה עָשָׂר* (S. and L. ib.)

*Elders, the; see, Beard.*

*Eli; see, to Go up.*

*Eliatha; see, God.*

*Elihu; see, God.*

*Elisha, עֲלִישָׁה.*

*Elkanah, אֶלְקָנָה.*

*Encamp, to; see, to Pitch a camp.*

*End; see, Border.*

*Enemy, an, אֹיֵב, m. (S. VII; L. Pr. cl. II, f. 9), from אֹיֵב, to be an enemy to. Enmity, אֹיֵבָה, f. (S. X). Job, אֹיֵב, i. e., persecuted by enemies, 2) צָר; see, to be Narrow. 3) קָם; see, to Rise.*

*Enlarge, to; see, to be Wide.*

*Envious, to be, קָנָא, Piel, at any thing, קָ; Adj. קָנָא, (L. Augm. I, cl. I, f. 4), Jealous, said of God.*

*Ephraim, אֶפְרַיִם, the name of the second son of Joseph.*

*Erect, Place, Set, Put, to, יָצַב (נָצַב); Niphal, to place, set one's self; Hithpael, to fix one's self, maintain a position. A statue, image, מַצְבֵּה, f. (S. XI; L. Augm. II, cl. IV, f. 7); hence, an image of a god.*

*Error, an, שְׁגִיטָה, f. (S. X; L. Pr. cl. II, f. 5); from שָׁגָה (ש for ה being very frequent), to wander about; Piel, to lead astray.*



*Escape, to*, פָּלַט, Niphal. *One that has escaped*, פָּלִיט, m. (S. III; L. Pr. cl. II, f. 5), from פָּלַט, which is evidently cognate with פָּלַט.

*Eschew, to*; see, *to Depart*.

*Eshcol*, אֶשְׁכּוֹל, N. pr., prop. *a grape*. The name of a valley, with a river which falls into the Mediterranean near Ascalon.

*Establish, to*; see, *to Rise*.

*Established, to be*, אָמַן, Niphal; *to Believe*, Hiphil. Hence, adj. and subst., אֱמֻנָה, f. (S. VIII), *True, Truth*, (with suff. אֱמֻנָתוֹ, *his truth*); also אֱמוּנָה, f. (S. X; L. Pr. cl. II, f. 7), *Truth; a faithful man*, i. e., *a man of fidelity or truth*, אִישׁ אֱמוּנָה.

*Eternal*; *Eternally*; and *Eternity*, עוֹלָם, m. (S. II; L. Augm. I, cl. II, f. 3). *For ever*, לְעוֹלָם. Root, עָלַם, *to hide*; Niphal, *to be hidden or concealed*; figuratively, *to be silent*.

*Ethiopia*, כּוּשׁ.

*Eunuch, Chamberlain, an*, סָרִיס, m. (S. III; L. Pr. cl. II, f. 5); from סָרַם, Arab., *to be castrated*.

*Euphrates, the*, פָּרַת.

*Eve*; see, *to Live*.

*Evening*, עָרַב, m. (S. VI; L. Pr. cl. I, sp. 1); from עָרַב, *to grow dark*. To the same root belongs עֲרָבָה, f. (S. XI), *a plain country, a wilderness, desert*.

*Ever, for*; see, *Eternal*.

*Every, Each*, 1) אִישׁ, see, *Man*. 2) כָּל; see, *to be Finished*, 2).

*Evil, Bad*, adj. and subst., עָרַע and רָע, m. (S. I; L. Pr. cl. II, f. 1), fem. רָעָה; as a subst. רָעָה, *Evil, Badness, Wickedness*, רָע, m. (S. VI; L. Pr. cl. I, f. 1).—Root, רָעַע, cognate with רָעַע, רָעַע. 2) רָעַע, allied to רָעַע, Hiphil, *to Shout*. Hence, הִרְעָה, f. (S. X; L. Augm. II, cl. VI, f. 6), *a Shout*.

*Exalted, to be*; see, *to Go up*.

*Extend, Spread itself abroad, to*, פָּרַצַּ; prop., *to break to pieces*.

*Extinguished, to be*; see, *to Quench*.

*Eye, an*, עֵין, c., more freq. fem. (S. VI; L. Pr. cl. I, sp. 1). Dual, עֵינַיִם. Hence, *a Fountain, Spring of water*, מַעְיָן, m. (S. II; L. Augm. II, cl. IV, f. 5), also, עֵין מַיִם.

## F.

*Face, the*; see, *to Turn* 1).

*Fail, Cease, to*, פָּסַם, only in Ps. xii. 2.

*Faithless, Perfidious*, בּוֹגֵד, m. (S. VIII; L. Pr. cl. II, f. 9). Root, בָּגַד, *to be faithless, perfidious*.

*Fall, to*, נָפַל. 2) *to Fall down*, (i. e., *to Throw one's self down*); see, *to Throw*.

*Fallow-deer, a*; see, *Ass*.

*Falsehood, Lie, a*, שָׁקֵר, m. (S. VI; L. Pr. cl. I, sp. 4); from שָׁקֵר, to lie, deceive.

*Famine*; see, *Hunger*.

*Far or at a distance, to be*, רָחַק; Hiphil, to Depart, Remove.—*Distance*, רָחֹק, m. (S. III; L. Pr. cl. II, f. 10).

*Fat* (subst.), חֶלֶב, m. (S. VI; L. Pr. cl. I, sp. 3). Root, חָלַב (חָלַם, to be thick?); from the same root, חָלַב, (S. IV; L. Pr. cl. II, f. 2), *Milk*.

*Father, a*, אָב, m. (S. § 394; L. Pr. cl. II, f. 2), irreg. for אֲבִי; construct form, אֲבִי; plur. אֲבוֹת. Several proper names are compounded with אָב; as, *Abimelech*, אֲבִימֶלֶךְ, prop., *father of the king*, a common name of the Philistine kings, as Pharaoh (פָּרֹעֹה) was for those of Egypt. *Abiram*, אֲבִירָם, or, *Abram*, אֲבֶרָם, prop., *father of elevation* (רָם, high), Gr. Ἀβραμ. Thus Abraham is called in the book of Genesis as far as the seventeenth chapter, but from this point he is always called *Abraham*, אֲבִרָהָם, because God promised him a numerous posterity, from אָבִי (Arab.) *Multitude*, therefore, *father of a multitude*, (Gr. Ἀβραάμ).

*Father-in-law, a*, חָתָן, m. (S. VII; L. Pr. cl. II, f. 9); part. Kal of חָתַן.

*Fatted*, אֲכַבֵּס, m. (S. III; L. Pr. cl. II, f. 7), from אָכַס, to heap up? 2) to fatten.

*Favour*; see, *Pleasure*.

*Favour, to*, רָחַן.—Hence adj., *Gracious, Merciful*, רַחוּם, (L. Augm. I, cl. I, f. 2).—To this root belongs also, *Hanani*, רַחֲמָנִי; *Hananiah*, רַחֲמַנְיָהוּ.

*Fear, to*, יָרָא (S. § 181; L. art. 188, 2). Hence, *Fear*, 1) יִרְאָה (S. XII; L. Pr. cl. I, sp. 4), the *Fear of God*. 2) אִימָה, f. (S. X; L. Pr. cl. I, sp. 1), (Part II, Ex. XIII).

*Feast, a*, חַג, m. (S. VIII; L. Pr. cl. II, f. 2), from חָוַג (חָוַג, to move or dance in a circle).

*Feasting, a*; see, *Banquet*.

*Feather, a*, esp., the large strong feathers in a bird's wing, אֶבֶר, f. (S. XII; L. Pr. cl. I, sp. 2), from אָבַר, to be strong; Hiphil, to Fly.

*Fenced cities*, עָרֵי מְבָצָרוֹת; מְבָצָרוֹת from בָּצַר, Piel, to fence, fortify.

*Few, a Little*, מְעַט (L. Pr. cl. I, sp. 1), prop. a subst., a Little. Root, מָעַט, to be small or few.

*Field, a*; see, *Man*. 2) שָׂדֶה, m. (S. IX; L. Pr. cl. II, f. 2); plur. שָׂדֵה; constr. form, שָׂדֵה.

*Fifth, Fifty*; see, *Five*.

*Fig-tree, a*, תְּאֵנָה, f. (S. X; L. Augm. II, cl. VI); plur. תְּאֵי.

*Find, to*, מָצָא; to be found, Niphal; to Find itself, i. e., to Be, Hithpael.

*Fine (in money) to*, עָנַשׁ; to be Fined, Niphal.

*Finished, Perfected, Accomplished, to be*, כָּלָה. From this root is derived in form, כָּלִי, m. (S. VI; L. Pr. cl. I), (in the plur. כְּלִים) *a Vessel*; but in signification it is from כוּל, *to have full measure, to contain. The Reins, Kidneys, כְּלִיֹּת*, constr. form כְּלִיֹּת; it is uncertain whether these are so called from their vessel-like form or from כָּלָה in its sense of *to be spent or consumed in lust or desire*.—Cognate to כָּלָה and כוּל is

2) כָּלַל, *to make perfect or complete*. Hence, כְּלָה, f. (S. X), *a Perfect or Complete woman, one perfectly or completely adorned or attired*, i. e., *a Bride*. Again, כָּל, with the line Maqqeph כָּל־ (prop. a subst., *the all, the whole, the totality*), *all, whole* (when i. q., *all, every*): *Every one, כָּל־אִישׁ and כָּל־הָאָדָם*. Since כָּל is a substantive, it takes prepositions and the signs of the cases: but it does not receive suffixes when it has another substantive with it, e. g., *his whole house*, not כָּלֹו בֵּית, but כָּל־בֵּיתוֹ, *the whole of his house*: nor does it take the article, but gives it over to the following substantive; e. g., *the whole earth*, not הַכְּל־אָרֶץ, but כָּל־הָאָרֶץ, *the whole of the earth*.—With suffixes, כָּל is declined as a noun Decl. VIII; e. g., *they all*, כָּלָם.

3) With כוּל, כָּלָה and כָּלָל is connected also כָּלָל (Verb with final Hholem, S. § 181, (b); L. art. 188, 2), *to be Able*. The future is borrowed from the Hophal, יוּכָל.

4) From an obsolete חָבַל comes the signification of a place which contains any thing in it, *a Dwelling*, especially *a spacious one, a Palace, Temple*, חֵיכָל, m. (S. II; L. Augm. I, cl. II, f. 1).

*Fire*, אֵשׁ (L. Pr. cl. I, sp. 3), almost always fem. Hence, אֵשָׁה, f. (in the plural it is masculine from the form אֵשָׁה), *a Burnt-offering: to bring a Burnt-offering*, אָרַב (Hiphil) אֵשָׁה. Prop. אֵשָׁה; comp. Ew. § 255.

*Firebrand, a*, אֵיד, m. (S. I).

*Firmament of the heavens*, רָקִיעַ, m. (S. III; L. Pr. cl. II, f. 5), from רָקַע, *to extend by hammering*.

*Firm, Firmly*, חָבֵן, prop. Inf. Hiphil of בָּיַן, *to stand fast or firmly*: hence the adj., חָבֵן, *upright*, as an adv., *so, thus*.—*A Base, Pedestal*, מְכוּנָה, f. (S. X; L. Augm. II, cl. IV). *A Dwelling*, מְכוֹן, m. (S. III; L. Augm. II, cl. IV), said of God.

*First, the*; see, *Head*.

*Firstborn, the*, בְּכוֹר, m. (S. I; L. Pr. cl. II, f. 11); from בָּכַר, *to rise early in the morning*. Comp. בֹּקֶר, *the Morning*.

*Fir-tree, a*, בְּרוֹשׁ, m. (S. I; L. Pr. cl. II, f. 11).



*Fish*, *a*, דג, (L. Pr. cl. II, f. 2). Root, דגג, *to multiply greatly*. Also, דגג, f., *Fish*, as a collective, piscium genus.

*Five*, חמשה, m. חמש, f. —*The Fifth*, חמישי. —*Fifty*, חמשים (S. Par. XXVIII (p. 233), §§ 395, 396; L. art. 181). —Hence a verb denom. חמש, which occurs only in Piel, חמש, *to take the fifth part*, and חמוש, m. (S. III), *an Armed force*, prop., *exercitus quinque ordinibus constans*.

*Flame*, *a*, לבה, f. (S. X; L. Pr. cl. II, f. 2): contracted from לבה, from לב.

*Flaming*, להט, part. act. Kal of להט, *to Burn*.

*Flay*, *to*, פשט, Kal and Hiphil.; prop., *to take off*, e. g., *clothes*.

*Flee*, *to*, 1) ברח, prop. Arab., *to turn the left side to any thing*. Hence esp. of enemies in battle. 2) נס. 3) *to flee*, be put to flight, רפו, Niphal.

*Flesh*, בשר, m. (S. IV; L. Pr. cl. II, f. 2). Root, בשר, only in Piel, εὐαγγελίζεσθαι.

*Flock*, *Herd*, *a*, 1) צאן, m. (S. I), for צאן; esp. of small cattle, sheep and goats. It is collective. 2) צדר, m. (S. VI; L. Pr. cl. I, f. 3), with suffix. צדרו, used esp. of the Israelites, *the Flock of the Lord*. Root, צדר, *to set in order*, παρατάσσειν.

*Flow*, *Flow forth*, *to*, ברתך.

*Flow together*, *to*; *a Flowing together*; see, *to Hope*.

*Flower*, *a*, פרח, m. (S. I). Plur. פרחים.

*Flute*, *Pipe*, *a*; see, *to Pierce through*.

*Fly*, *a*, זבוב, m. (S. I; L. Pr. cl. II, f. 8).

*Fly*, *to*, עוף. —Hence, עוף, *a Bird*; collectively also for the plural, *Birds*. 2) דאף, *to fly as an eagle*.

*Fold* (*for sheep*), *a*; see, *Wall*.

*Food*; see, *Bread*.

*Fool*, *a*, 1) כסיל, m. (S. I; L. Pr. cl. II, f. 6); כסיל, m. (S. VI; L. Pr. cl. I, sp. 4).

*Folly*, כסל, m. (S. VI). *Hope*, *Confidence*, בססה, f. (S. XII).

Root, כסל, (by a transposition of letters, סכל, *to be fat*. 2) פתי, m. (S. VI; L. Pr. cl. I).

*Foolish person*, *a*; see, *to be Mad*.

*Foot*, *a*, רגל, c. (S. VI; L. Pr. cl. I, sp. 1), rarely masc. Root, רגל, *to go*.

*For*, 1) Prep., ל. 2) Conj.; see, *That*.

*Forest*, *a*, יער, m. (S. VI; L. Pr. cl. I, sp. 1). Root, יער Arab., *to be difficult of access*.

*Forge*, *to*, חרש, prop., *to cut into*, *engrave*, *to work in metal*. Hence, חורש, m. (S. IX; L. Pr. cl. II, f. 9), *an Instrument*: again, חרש, *Deaf*. *A Share*, מחרשה, f. (S. XI; L. Augm. II, cl. IV, f. 7).



*Forget, to,* שָׁכַח.

*Forgive, to,* סָלַח.

*Form, to,* יָצַר. Hence, יוֹצֵר, m. (S. VII; L. Pr. cl. II, f. 9), a Potter, as in Latin, *figulus* from *ingere*. A Maker of idols, יוֹצֵר-פִּסֵּל.

*Formed, to be;* see, *to Press together.*

*Found, Lay the foundation of, to,* e. g., earth, heaven, יָסַד, Kal and Piel. Hence, יוֹסֵד, m. (S. I; L. Pr. cl. II, f. 11), a Foundation, Base; and מוֹסֵד, m. (S. II; L. Augm. II, cl. IV, f. 5), plur. מוֹסְדוֹת, construct form, מוֹסְדֵי, Foundations.

*Four, אַרְבַּע; the Fourth, רְבִיעִי; Forty, אַרְבָּעִים* (S. Par. XXVIII, A, (p. 233), and §§ 395—397; L. art. 181).

*Free, to make;* see, *to Deliver.*

*Freedom, Liberty, דָּרוֹר, m.* (S. I; L. Pr. cl. II, f. 8). Root, דָּרַר, Arab., *to flow copiously or abundantly.*

*Friend, a;* see, *Companion.*

*Froward;* see, *Perverse.*

*Frowardness;* see, *to Change itself.*

*Fruitful, to be, פָּרַח;* Hippil, *to make or render fruitful.*—Fruit, פֶּרִי, m. (S. VI; L. Pr. cl. I). *To bring forth or yield Fruit, גָּבַן פֶּרִי, prop., to give Fruit.*

*Full, the;* see, *to Satisfy.*

*Full, to be, מָלֵא* (Verb with final Tseri, S. § 181; L. art.

188, 2). That of which any thing is full is put in the accusative. Transitive, *to Fill*, likewise with an accus. of the thing. Niphal, *to be Filled;* Piel, *to Fill, make Full.*

## G

*Gain, בָּצַע, m.* (S. VI; L. Pr. cl. I, sp. 4); from בָּצַע, *to break off, gain.*

*Garden, a;* see, *to Watch.*

*Garment, a, 1) לְבוּשׁ, m.* (S. I; L. Pr. cl. II, f. 8), (Part I, Ex. IV). *Raiment, מַלְבוּשׁ, m.* (S. I; L. Augm. II, cl. IV, f. 9), from לָבַשׁ, *to put on (a garment).* 2) מִדָּ, m. (S. VIII), (Part I, Ex. VI), from מָדַד, *to stretch out, extend;* see, *Perpetual.* 3) כְּהֻנָּה, f. (S. XIII), and, כְּהֻנָּה, f. (S. XIII; L. Augm. I, cl. I, f. 5), Gr. *χίτων*, Lat. *Tunica.*

*Gate, a, שַׁעַר, c.* (S. VI; L. Pr. cl. I, sp. 1). Root, שָׁעַר, Arab., *to cleave.* שוֹעֵר, m. (S. VII; L. Pr. cl. II, f. 9), a Porter.

*Gath, גַּת, f.* one of the five cities of the Philistines.

*Gather together, to;* a Gathering together (of water); see, *to Hope.*

*Gathered, together, to be;* see, *to Collect.*

*Gazelle, Antelope, a, צִבְי, m.* (S. VI; L. Pr. cl. I); plur. צִבְיִים and צִבְיָיִם.

*Gehazi, גִּיזַי. Etymology uncertain.*

*Generation, a*, דֹּר (S. I; L. Pr. cl. I, sp. 1); plur. דִּיּוֹר and דִּיּוֹר. Root, דָּוַר, *to go round, revolve, of time.*

*Gift, a*; see, *a Present.*

*Gihon*, גִּיחוֹן, N. pr. from גִּיחַ, *to break forth*, as a stream. There were several rivers of this name; the Gihon in these Exercises is one of the four rivers of Paradise, usually supposed to be the Oxus or Araxes. But acc. to Josephus (Archæol. I, 1, 3), it is the Nile.

*Girdle, a*, אֲזוּר, m. from אָזַר, *to bind.*

*Give, to*, נָתַן, (S. §. 254, (3), (c), Note; L. art. 205, 4). *To Yield or bring forth fruit*, נָתַן פְּרִי. *To make to be any thing*, נָתַן, with an accusative of the person. From this root are formed the proper names; *Mattaniah*, מַתַּנְיָהוּ, i. e., *the gift of God*, יְהוָה for יְהוֹ; and, with the same signification, *Mattithiah*, מַתִּיתְיָהוּ, and *Nethaniah*, נֶתַנְיָהוּ.

*Glean, to*; see, *to Collect.*

*Glory*, נִקְרָה, m. (S. I; L. Pr. cl. I, sp. 1), from נָקַר, *to be weighty, to be honoured.* Comp. קָבֹד. 2) קָבֹד; see, *to be Honourable.*

*Go, Walk, to*, הָלַךְ, (S. § 243, etc.; L. art. 200). *To come to any one*, הָלַךְ.

*Go away, to*; see, *to Turn*, 1).

*Go down, to*, יָרַד (opp. עָלָה,

*to go up*), Gr. καταβαίνειν, denoting motion from a higher to a lower place. Hiphil, *to lead down or away, to cause to go down.*—Hence, *the Jordan*, יַרְדֵּן.

*Go out, Go forth, to*, יָצָא; also, *to Rise* (of plants, of the sun). Hiphil, *to cause to go forth, to bring or lead forth* (from a country).—Hence מוֹצֵא, m. (S. I; L. Augm. II, cl. IV, f. 5), *a Rising* (of the sun); *a Water-spring*, מוֹצֵא מַיִם.

*Go to and fro, to*, שָׁמַ; prop., *to row*, (mare flagellare). Hence נְשוּרָה, m. (S. I; L. Pr. cl. I, sp. 1), *a Whip.*

*Go up, to*, 1) עָלָה, of smoke; it also expresses gen. any motion from a lower place to a higher, (ascendere, ἀναβαίνειν, opp. יָרַד, *to Go down*); *to mount, climb, ascend*, e. g., *a mountain, to come up.*—Niphal, *to be exalted.*—Hiphil, *to bring up; lift up to the altar, offer* (*a sacrifice*).—Substantives: *a Leaf*, עָלָה, m. (S. IX; L. Pr. cl. II); —also, *a burnt-offering or sacrifice lifted up upon the altar*, עֹלָה; *to bring as a sacrifice, offer as a sacrifice*, עָלָה (Hiphil) לְעֹלָה; comp. pugnam pugnare:—*an upper chamber*, עֲלֵיָה, f. (S. X). *The bed of a river, a River*, הַעֲלָה, f. (S. IX; L. Augm. II, cl. VI); also *an aqueduct*. An adjective with the termina-

ation *עליון* is *עליון*, *The Highest, The Most High* (God). Prep., *על*, *Upon, At*, of every thing that is high; *מעל*, *from, away from*, e. g., *from off the neck*, because this is a high part of the human body. Also the name *Eli*, *עלי*, N. pr. of a high priest, (Gr. *Ἠλί*), seems to be from *עלה*, *to Go up*. 2) Cognate with *עלה* is *עלל* (comp., *כלל*, *כולל*), Poel, *to place or put upon*. Hence, a Yoke, *על* (*עול*), m. (S. VIII; L. Pr. cl. I, sp. 5); with suffixes, *עלו*, *his yoke*. From the signification, *to be always upon, to be busy or occupied*, *עולל*, *a child*, which is constantly in motion.

Goat, *a*, *עז*, f. (S. VIII; L. Pr. cl. I, sp. 3).

GOD, 1) *אלה*, m.; the singular is found in poetry, but the plural is most in use, *אלהים*, *God, and Gods*. Root, *אלה*, Arab., *to be astonished, to worship as divine*.—Hence the compound proper names: *אליהוא*, *Elihu*, one of the friends of Job; *אליהה*, *Eliatha*, 2) *אל*, from *איל*, *to be Strong*; therefore, *the Strong, the Mighty*.—Hence, *Bethel*, *בית-אל*.

Gold, *זהב*, m. (S. IV; L. Pr. cl. II, f. 2), from *זָהַב*, Aram., *to shine*. Comp. the Hebrew *זָהַב*, *to shine like gold*. *Fine Gold*, *זָהָב*, m. (S. III; L. Pr. cl. II, f. 7); a

poetic word. Root, *זָרַץ*, *to point, sharpen*.

*Goliath*, *גִּלְיָת*.

*Gone about, to be*, (of time), *to return*; see, *to Pass*.

*Good, to be*, טוב and יָטַב; the latter also *to please*. Hiphil, *to make good*.—*Good, Dear*, adj. and subst., טוב, m. (S. I; L. Pr. cl. I, sp. 1), טובה, f. (S. X). *Good, Happiness*, טוב, m. (S. I; L. Pr. cl. I, sp. 5).

*Goshen*, *גֹּשֶׁן*.

*Governor, a*, פָּחַח, m. for פָּחָה. A Persian word. In the construct state as if it were a feminine, פָּחַת, with suff. פָּחָם, or, as from the fem., פָּחַתָּה; plur., פָּחוֹת and פָּחוֹתָה.

*Gracious, Merciful*; see, *to Favour*.

*Grass*, 1); see, *to Bring forth* (*grass*). 2) *חֲצִיר*, (Part I, Ex. VI); see, *Herb*. 3) *עֵשֶׂב*, m. (S. VI; L. Pr. cl. I, sp. 3).

*Grave, a*; see, *to Bury*.

*Graven image, a*, פָּסִיל, m. (S. I; L. Pr. cl. II, f. 5); פָּסֵל, m. (S. VI; L. Pr. cl. I, sp. 4); from פָּסַל, *to carve*.

*Great, Large*, גָּדוֹל, m. (S. III; L. Pr. cl. II, f. 10); גָּדוֹלָה, f. (S. X); from גָּדַל, *to be or become great*. Hence, *Gedaliah*, גִּדְּלִיָּהוּ, יָהוּ for יָהֹה; *Giddalthi*, גִּדְּלָתִי, 2) *Great, to be Great*; see, *to be Many*.



Greatly, מְאֹד; Very greatly, Very much, מְאֹד מְאֹד, "The repetition of adverbs marks intensity;" S. § 536.—Root, אָדָּה, to be strong; מְאֹד, prop. strength, power.

Groaning, אָהָה, f. (S. XI; L. Pr. cl. II, f. 1 or 2). From אָהָה, to sigh, groan.

Grow, to, 1) נָצַח, Piel; in Kal, to sprout forth, spring up. Hiphil, to come to sprout forth. 2) to multiply, פָּרַשׁ, esp. to be proud. 3) = to become great, increase, נָצַח; see, to be Many, 2).

Guard, to; see, to Keep.

Guile; see, Subtilty.

Gutter, אָבֹר, m. (S. I).

## H

Hagar, הָגָר. Root, Arab., to flee.

Hair, שָׁעַר, m. (S. IV; L. Augm. I. cl. II, f. 1); from שָׁעַר, to be rough.

Ham; see, Heat.

Haman, הָמָן. Gesenius refers to the Persian חֲמָאן (single, alone); but might it not be derived from הָמָה, and therefore signify, the adversary, enemy of the Jews?

Hanani and Hananiah; see, to Favour.

Hand, a; see, to Thank.

Handmaid, female servant, אָמָה f. (S. XII; L. Pr. cl. I, f. 1); plur. אֲמָהוֹת.

Hang, to, 1) active, to hang by way of punishment for

faults, ἀνασκολοπιζειν, יָקַע, Hiphil; in Kal it signifies to wrench, dislocate. Again, as a capital punishment (to a tree), יָקַע. 2) intrans., to hang or be suspended to any thing, דָּבַק.

Haran; see, Mountain.

Harden (the heart), to; see, to be Strong.

Harp, a, כַּנּוֹר, m. (S. I); plur. יָם and יוֹת. The Greek κινύρα. According to Josephus (Archæol. 7, 12, § 3), this instrument was played with a plectron; but acc. to several passages of the Old Testament, with the fingers.

Harvest; see, to Reap.

Haste, be in Haste, to, 1) to any thing חָיָשׁ לְ. 2) מָהֵר; hence, in haste, מָהֵר, adv.

Hate, to, שָׂנֵא. Part. שֹׂנֵא, m. (S. VII), one who hates; and שֹׂנְאָה, f. (S. XII; L. Pr. cl. I, f. 4), Hatred.

Havilah; see, Strength.

He, הוּא (he is); She, הִיא (she is), (S. §§ 164, 165; L. art. 145, 2). Root, הָוָה, to be.—Plur., They (are), הֵמָּה, m. and הֵנָּה, f. (Contr. הֵם, הֵן).

Head, a, רֹאשׁ (very rarely רֹשׁ), m. (S. VI, (see § 394); L. Pr. cl. I, sp. 5); plur. רִאשִׁים. 2) fig. head, for a principal, chief. 3) a point; and, since this may be considered a beginning, hence 4) a Source, Fountain.—From רֹאשׁ is derived also the numeral



*ראשון* (*ראשון*, very rarely), m. (L. Augm. II, cl. X), *the First. A Beginning*, *ראשית*, f.

*Heal*, *to*, *רפא*, prop., *to mend, repair*. Hithpael, *to suffer one's self to be healed, to be Healed*.

*Heap*, *a*, *התל*, m. (S. VIII; L. Pr. cl. I, sp. 3); from *תלל*, *to heap up*.

*Hear, Hearken*, *to*, *שמע*; *to any one*, *ל, ב*. Hence the proper names: *Ishmael*, *ישמעאל*, (*God heareth*); *Shimei*, *שמעי*; *Simeon*, *שמעון*.

*Heart*, *the*, *לבב*, m. (S. IV; (L. Augm. I, cl. II, f. 1); and *לב*, m. (S. VIII).

*Heat*, *חום*, m. (S. I; L. Pr. cl. I, f. 5); and *חמה*, f. (S. X). Root, *חמץ*, *to be warm*. *חמה*, f. (S. XI; L. Pr. cl. II, f. 3), *Anger*. Hence also the following proper names: *Ham*, a son of Noah, *חם*; *Hemath*, *חמת*, f. From the same root, *חם*, m.; *a Step-father*?

*Heathen*, *the*; see, *People*.

*Heaven*, *שמים*, only in the plural, from the sing. *שמי*, *heaven*. Root, Arab., *שמח*, *to be high*.

*Heavy*, *to be*; see, *to be Honourable*.

*Hebrew*, *a*; see, *to Pass over*.

*Hebron*; see, *to be Joined together*.

*Hedge*, *to make a*, *שכף*; *about any thing*, *בצד*.

*Hege*, *הגה*; allied to *הנה*, *to think, meditate*?

*Height*, *a*, 1) *גבה*; see, *to be High*. 2) *קומח*; see, *to Rise*. 3) *a High place, on which sacrifices were made to idols*, *במה*, f. (S. X). From an obsolete root *בום* or *באם*.

*Heldai*, *הלדי*. Root, *חלד*, Arab., *to last*.

*Hell*, *שאל*, m. and f. Root, *שאל*, Arab., *to go downwards, therefore prop., a deep place*. This root must not be confounded with *שאל*, *to ask*.

*Help*, *a Help*; see, *to Assist*.

*Help, Save, to*, *ישע*, Hiphil, with an accus. of the person. In Kal prop. *to be wide, expressive of prosperity*. Hence, *ישע* and *ישע*, m. (S. VI; L. Pr. cl. I, ff. 3 and 4), and *ישועה*, f. (S. X; L. Pr. cl. II, f. 7), *Salvation, Help*.—Hence the names; *Isaiah*, *Jeshaiah*, *ישעיהו*, *יחזקיהו*; *Joshua*, *יחזקיהו* (*the help of the Lord*).

*Hemath*; see, *Heat*.

*Herbs*, *ירק*, m. (S. IV; L. Pr. cl. II, f. 2). Root, *רמק*, Arab., *to be thin*.

*Herdsmen*, *a*; see, *to Pasture*.

*Hero*, *a*; see, *to be Strong*.

*Hiddekel*, *הידקל*, the Tigris, one of the rivers of Paradise.

*Hide, Conceal, to*, *סתר*; Niphal, *to hide one's self, lie hid*. Hence, *סתר*, m. (S. VI;

I. Pr. cl. I, sp. 3), a *Covering*, *Veil*. 2) חָבֵא, Hiphil; *to be concealed*, *lie hid*, Niphal; *to be hid*, Hophal. 3) *to hide in the earth* = *to bury*, חָבֵן; *to lie buried* (of hidden treasures), *to be concealed*, Niphal. Hence, a *Treasure*, a *hidden Treasure*, חֲבִטוֹן, m. (S. I; L. Augm. II, cl. IV, f. 8). 4) *to be hidden or concealed*; see, *Eternal*.

*Hiel*, חִיָּל.

*High, the Most*; see, *to Go up*.

*High, to be*, 1) גָּבַהּ. Hence, adj., *High*, גָּבִיחַ, m. (S. III; L. Pr. cl. II, f. 10); *Height*, גָּבִיחַ, m., as a substantive. 2) said of God, שָׁנֵב. Hence the subst., a *Height*, a *Refuge*, מִשְׁצָב, m. (S. II; L. Augm. II, cl. IV, f. 1).—*Segub*, שְׁגִיב, m., i. e., *height*, *strength*.

*High heap, a*; see, *Zion*.

*Hill, a*, גִּבְעָה, f. (S. XII; L. Pr. cl. I, sp. 4). Root, גָּבַהּ, *to be high*. Whence also *Gibeon*, גִּבְעוֹן, a city of Benjamin.

*Hold, to*; see, *to be Strong*. 2) *to Hold or Keep together*, לָכַד, Hithpael.

*Holy, to be*, קָדַשׁ; *to make Holy, to Sanctify*, Piel; *to declare Holy*, Hithpael. Adj., *Holy*, קָדַשׁ (קֹדֶשׁ) m. (S. VI; L. Pr. cl. I, sp. 5); also, קֹדֶשׁ, m. (S. III; L. Pr. cl. II, f. 10). *Holy*, plur. קֹדָשִׁים (pronounced *Kōdashim*); with the article, הַקֹּדָשִׁים. Subst., *The Sanc-*

*tuary*, קֹדֶשׁ, m. and, מִקְדָּשׁ, m. (S. II; L. Augm. II, cl. IV, f. 1). *The most holy house* (Part I, Ex. XLIII), בֵּית קֹדֶשׁ, הַמִּקְדָּשִׁים, i. e., *the Holy House of the Holies*.

*Honey*, דְּבַשׁ, m. (S. VI, x; L. Pr. cl. I, sp. 1); with suff. דְּבַשִּׁי.

*Honour, to*; see, *to be Honourable*.

*Honourable, to be*, כָּבֵד (S. § 181, (b); L. art. 188, 2) and כָּבֵד; prop., *to be heavy*: in Piel, *to honour*, *praise*. Hence the adj. כָּבֵד (S. decl. IV; L. Pr. cl. II, f. 3), *rich*, *splendid*, *magnificent*; and the subst., כְּבוֹד, m. (S. II; L. Pr. cl. II, f. 10), *Glory*.

*Hope, to*, נָחַה, only in Piel. Upon any thing, נָחַל. Hence *Hope*, נִחְנָה (L. Augm. II, cl. VI). Niphal, נִחְנַח, *to Flow together*, *Gather together* (of waters); hence, a *Flowing together*, *Gathering together* (of waters), מִנְחָה, m. (S. IX; L. Augm. II, cl. IV, f. 3). Also *Hope*, נִסְכָּלָה; see, *Fool*.

*Hophir*; see, *to Remain*.

*Horeb*; חֹרֵב. Root, חָרַב, *to be dry*.

*Horn, a*, קֶרֶן, f. (S. VI; L. Pr. cl. I, sp. 1).

*Horse, a*, סוּס, m. (S. I; L. Pr. cl. I, sp. 5). Root, שׂוּשׁ (see L. art. 78, 4), *to rejoice*.

*Horseman*, פָּרָשׁ, m. (S. I; L. Pr. cl. II, f. 2), for פָּרָאשׁ. From the Arab., פֶּרַשׁ, a *horse*.

*Host, Army, an*, צָבָא, m. (S. IV; L. Pr. cl. II, f. 2); plur. יְהוּדָה. Hence, The Lord, as Lord of hosts, יְהוָה צְבָאוֹת. It is said of the creatures of the earth, of the heavenly bodies, and of soldiers.

*House, a*, בֵּית (for בֵּיתָ), m. (S. VI; L. Pr. cl. I, f. 1); plur. בָּתִּים, prop. בִּוְתִים;—*to the house*, by ה locale. 2) figuratively *a house* = *family*, (Part II, Ex. IX). From *within*, מִבֵּית, prop., *from out of the house*.

*How?* denoting astonishment, מַה, אֵיךְ. *How long?* see, *Who?*

*Howl, to*, i. e., *to Wail, Lament*, יָלַל.

*Hundred, a*, מֵאָה, f. (S. XI; L. Pr. cl. I). *Two hundred*, dual, מֵאָתַיִם (for מֵאָתַיִם). Plur., מֵאוֹת.

*Hunger, רָעָבֹן*, m. (S. III; L. Augm. II, cl. X). Constr. form, רָעָבֹן. *Famine, רָעָב*, m. (S. IV; L. Pr. cl. II, f. 2). Root, רָעַב, *to be hungry*.

*Huntsman, a*, צֹדֵד, m. (S. I; L. Augm. I, cl. I, f. 4). From צֹדַד, *to hunt*.

## I

*I*, אֲנִי, m. and f.; also אֲנֹכִי, m. and f., the earlier and more complete form. (S. § 164; L. art. 145, 2). Plur., *We*, אֲנַחְנִי, m. and f. (אֲנַחְנִי).

*Idol, an*, אֱלִיל, m. (S. I; L. Pr. cl. II, f. 6). From אָלַל,

*to be nought*: therefore prop., *a thing of nought*. 2) עֲצָב, m. (S. VIII; L. Pr. cl. II, f. 2). From עָצַב, *to work*.

*Impoverish, to*, רָשַׁע, Poel; or perhaps better from the Kal רָשַׁע, *to destroy*.

*In*, בְּ.

*Incense, to burn*, קָטַר, Piel.

*Incline (the ear) to*; see, *to Turn*, 2).

*Increase, Grow, to*; see, *to be Many*.

*Increase*; see, *to Come*. "

*India*, הִינְדִי, for הִינְדִי = *Hindu*.

*Inhabit, to*; *Inhabitant, an*; see, *to Sit down*.

*Inherit, to*, 1) יָחַל, Kal and Hiphil. — *An Inheritance*, יָחֻלָּה, f. (S. XII; L. Pr. cl. I, sp. 1). 2) *to Inherit, Take possession of, Come into possession of*, יָרַשׁ, a verb פִּי (Part I, Ex. LII).—*A Possession, יְרֻשָּׁה*, f. (S. X; L. Pr. cl. II, f. 7).—Hence the name of the city *Jerusalem*, יְרֻשָּׁלַם, from יָרַשׁ and שָׁלָם = *שָׁלוֹם*, *peace*, i. e., *Possession of Peace*. The city was originally called *Jebus*, יְבוּס (Judg. xix. 10, 11), and was taken by David, who in addition to the old city on mount Zion, built a new one in the valley and on Moriah. Hence from this time the dual form יְרֻשָּׁלַיִם, which however is written only with the letters יְרוּשָׁלַם (without י



before **ם**), and pointed as a dual form, **יְרוּשָׁלַם**.

*Iniquity*; see, to *Act wickedly*, also *Not*.

*Innocence*, **נְקִיּוֹן**, m. (L. Augm. II, cl. X).

*Instead of*; see, *Under*.

*Instruction*; see, a *Band*.

*Instruct, to*; see, to *Learn*.

*Interpret (dreams) to*, **פָּרַר**.

*Inward parts, the*; see, to *Draw near*.

*Iron*, **בְּרִזָּל**, m.; see, 'S. § 156.

*Isaac*, **יִצְחָק** (Gr. Ἰσαάκ). Root, **צָחַק**, to *laugh*. 2) Allied to **צָחַק** is **שָׂחַק**, to *laugh, play, sport*; hence, **שָׂחֹק**, m. (S. I), a *Derision*.

*Iscah*, **יִסְכָּה**. Etymology uncertain.

*Island, an*; see, *Sign*.

*Israel*; see, *Chief*.

*Issachar*, **יִשָּׁשָׁכָר**, acc. to Gen. xxx. 18, from **שָׂכַר**, to *serve for hire*; therefore prop., **יִשָּׁשָׁכָר** (*it is hire*), and, rapidly pronounced, **יִשָּׁכָר**; Ewald, § 466, 3.

*It*, **הִיא**; see, *He*.

*Izri*; see, to *be Narrow*.

## J

*Jacob*, **יַעֲקֹב** (Gr. Ἰακώβ). Root; **עָקַב**, to *be behind*, **עָקַב**, the *heel*; therefore Jacob = Heel-holder, because at his birth he held his twin brother by the heel, in order to become first born in his stead, which birth-right among the Jews

conferred considerable privileges.

*Jaw-bone, a*, **לָחִי**, m. (S. VI; L. Pr. cl. I). From **לָחַח** (rad. inus. Æthiop.), to *be beautiful*.

*Jeopard, to*; see, to *Winter*.

*Jericho*; see, *Breath*.

*Jeroboam*; see, to *be Many*.

*Jeroham*; see, to *have Compassion*.

*Jerusalem*; see, to *Inherit*.

*Jeshaiiah*; see, to *Help*.

*Jesharelah*; see, *Chief*.

*Jesreel*; see, to *Sow*.

*Jesse*, **יֵשִׁי**.

*Jethro*; see, to *Remain*.

*Jezebel*, **אֵיזֶבֶל**. In pause, **אִיזֶבֶל**.

*Joab*, **יֹאָב**. From יו = **יְהוָה** and **אָב**, God (is) Father.

*Joined together, Connected, to be*, **חָבַר**; Piel, to *Join together, to Couple*. Hebron, **חֶבְרוֹן**, f.

*Joram*, **יֹרָם**. Root, **רוּם** and יו = **יְהוָה**, God (is) high. Comp. *Joab*.

*Jordan, the*; see, to *Go down*.

*Joseph*; see, to *Collect*.

*Joshbekashah*, **יִשְׁבְּקָשָׁה**. Etymology uncertain; **קָשָׁה**, to *be rough*, and **שָׁבַח**, to *be caught*? whence, **שָׁבִי**, m. (S. VI), one taken captive, a Slave; **שָׁבִיָּה**, f. (S. X), a female Slave (Part I, Ex. IX).

*Joshua*; see, to *Help*.

*Josiah*, **יֹאשִׁיָּהוּ**. From **אִשָּׁה**,



to heal, and יָרַח for יִרְחֶה, the Lord healeth.

Jotham, יוֹתָם.

Joy, 1) שִׂשׂוֹן, m. (S. III; L. Augm. II, cl. X). From שִׂשַׁ, to rejoice; formed as if from שִׂשָּׂה. 2) גִּיל, m. (S. I; L. Pr. cl. I). From גִּיל, to rejoice.

Joyful, to be; see, to Rejoice.

Judah; see, to Thank.

Judge, to, שָׁפַט. Subst., a Teacher, שׁוֹפֵט, m. (S. VII; L. Pr. cl. II, f. 9); Judgment, מִשְׁפָּט, m. (S. II; L. Augm. II, cl. IV, f. 1). A Manner, the same.

Judgment; see, to Judge.

Juice, נָצַח, m. (S. VI; L. Pr. cl. I, sp. 3). Arab. root, נָצַח, to sprinkle, squirt forth, at the treading of grapes.

## K

Keep, Guard, to, נָשָׂר, from any thing, מִן: also, to wait upon, or attend to, to observe (laws, commandments), to watch (over any thing, עֵל). Subst., a Watch, מִשְׁמָר, m. (S. II; L. Augm. II, cl. IV, f. 1). 2) a Watch, Charge, מִשְׁמָרָה, f. (S. XIII); which also signifies Office, so far as it is something to be attended to.

Keep back, to, Check, Restrain, to, מָנַע.

Keep, or Hold together, to, לָבַד, Hithpael.

Kill, to, 1) קָטַל. 2) מוֹת,

Hiphil; see, to Die: this is the most in use.

Kindle, to, קָדַח.

King, Kingdom, a; see, to Rule.

Kiss, to, נָשָׂה, any one, לְ.

Kneel down, to, (of Camels), קָרָה, Hiphil. From the kneeling posture in praying and blessing, קָרָה in Piel means, to Bless. Subst., a Blessing, בְּרָכָה, f. (S. XI; L. Pr. cl. II, f. 2). The place at which camels halt to drink, also, a Fishpond, בְּרִיקָה, f. (S. X; L. Pr. cl. II, f. 3).

Knife, a; see, to Eat.

Know, to, יָדַע. Hence the Infinitive as a Substantive, יָדַעַת, f., Knowledge.

Knowledge, 1) יָדַעַת; see, to Know. 2) תְּבוּיָה; see, to Understand.

## L

Labour, לָעַל (for לָעַל), m. (S. VI; L. Pr. cl. I, sp. 5). Root, לָעַל, to labour. 2) see, to be Weary.

Lack or be missing (at a numbering or review), to; see, to Visit.

Lamb, a, לָבַשׁ, m. (S. VI; L. Pr. cl. I, sp. 4); לָבָשָׁה, f. (S. XII). Etymology uncertain. Also, by a transposition of letters, לָבַשׁ.

Lamech, לָמַךְ.

Lament, to, לָמַד; the object lamented is expressed by לָעַל or לְ.

*Lamp, a, ; see, River.*

*Land, a, 1) אֶרֶץ, m. (S. VI; L. Pr. cl. I, sp. 1). With the art., אֶרֶץ; therefore אֶרֶץ. Also, the Earth, World. 2) מְדִינָה; see, Lord.*

*Large, Spacious, Roomy ; see, to be Wide.*

*Laugh to scorn, Have in derision, to, לָעַב; prop., to imitate or mock any one's speech.*

*Law, a ; see, to Portray. 2) a Law, esp. the Mosaic Law ; see, to Throw.*

*Lay, to ; see, to Set.*

*Lay hold of, Seize, to, 1) אָחַז. Hence, אֶחָזָה, f. (S. X; L. Pr. cl. II, f. 7), a possession. 2) תְּפִישׁ.*

*Lay in order, to, עָרַךְ.*

*Lay waste, to, 1) שָׁלַךְ, Hi-phil; see, to Throw. 2) with fire, יָצַת, with כִּי, Verb פִּי (Part I, Ex. LIV). 3) to be laid waste, שָׁמָם (Verb, final vowel Tseri, S. § 181; L. art. 188, 2; and עָע, S. §§ 256—266; L. art. 204).*

*League, to make a ; see, to Conspire.*

*Leap, to, 1) see, to Spring. 2) דָּלַג, esp. in Piel.*

*Learn, to, לָמַד; Piel, to cause to learn, to teach, instruct.*

*Leave, Forsake, to, 1) עָזַב. 2) נָטַש; esp., to forsake God.*

*Leavened bread, חָמֵץ, m. (S. V; L. Pr. cl. II, f. 3). From חָמַץ, to be sour.*

*Lebanon ; see, Brick.*

*Length, אָרָךְ, m. (S. VI; L. Pr. cl. I, sp. 5). Root, אָרַךְ, to be long.*

*Levi, לֵוִי, m. (L. art. 170, 14, 1). The patronymic, a Levite, לֵוִי (S. § 316 (c) Note (1); L. Augm. II, cl. VIII), plur., לְוִיִּים. From לָוָה, to hang on to, adhere to; Arab., to wind: whence also לְוִירָתָן, a winding animal, a Serpent, Crocodile.*

*Leviathan ; see, Levi.*

*Liberty ; see, Freedom.*

*Lice, בְּגִיִּים, m. plur.*

*Lick, Lap, to, לָקַח, of dogs. Allied to לָחַץ, Gr. λείχω, Lat. lingo.*

*Lie, a, 1) כָּזַב, m. (S. IV; L. Pr. cl. II, f. 2). From כָּזַב, to lie. 2) רְמִיָּה (Part I, Ex. XXI); see, Subtilty. 3) See, Falsehood.*

*Lie buried, to, (of hidden treasures); see, to Hide.*

*Lie down, to, 1) שָׁכַב. 2) of animals ; see, to Rest.*

*Life ; see, Soul.*

*Lift up, to ; see, to Raise.*

*Lily, a, שׁוֹשָׁן, f. (S. VII; L. Augm. II, cl. X), and שׁוֹשַׁנָּה, f.; plur. יָם.*

*Line, Cord, Snare, a, חָבַל, m. (S. VI; L. Pr. cl. I, sp. 3). Plur. construct form חֲבִלֵי. Root, חָבַל, to turn or twist together, to bind. Hence also, חֲבִילָה, f. (L. Augm. II, cl. VI, f. 6), esp. in the plural, Counsels, wise counsels.*

*Linen, בִּיץ, l. Pr. cl. I, sp. 5), βύσσος, Egyptian fine cotton*

and the cloth manufactured from it.

*Lion, a*, לִיֹּן, m. (S. I; L. Pr. cl. II, f. 6). 2) esp. a young *Lion*, לִיֹּן, m. (S. VI; L. Pr. cl. I, sp. 1). לִיֹּן, m. Plur. לִיֹּנִים and לִיֹּנוֹת. From לִיֹּן, Arab., to pluck, gather. Whence also, לִיֹּן (for לִיֹּנוֹן), m. (S. III; L. Augm. II, cl. X), an *Ark*; the *Ark of the Covenant*, לִיֹּן הַבְּרִית; because in it the collection of laws was kept.—Also, לִיֹּנוֹן, simply, the *Ark of the Covenant*.

*Lip, a*, שֶׁפָּה, f. (S. XI); esp., in the dual, שְׁפָתַיִם; see, S. § 329; L. art. 138, 3.

*Little*, קָטָן, m. (S. III; L. Pr. cl. II, f. 10).

*Live, to*, חָיָה; Piel and Hiphil, to suffer to live, keep alive.—Hence, Adj., חַי (for חָיִי, contr. חַי), (L. Pr. cl. II, f. 2), *Alive, Living*. As a subst., חַי (S. VIII; L. Pr. cl. I), a *Living thing*. Fem., חַיָּה, *Life*; also, a *living creature, a beast, a wild beast*, חַיָּה רָעָה. חַיָּה, *Life*, is usually in the plural, חַיִּים. From חַיָּה we have the name of the first woman, *Eve*, חַוָּה.

*Lo! Behold!*, הִנֵּה. *Lo! I, Behold, I*, הִנֵּנִי, הִנֵּנִי, הִנֵּנִי, (S. § 410, Note; L. art. 171, 10).

*Locust, a*; see, to be *Many*.

*Look, Behold, to*, נָבַט Hiphil.

*Look, to*, (spectare); see, to *Turn*, 1).

*Loose, Loosen, to*; see, to *Open*.

*Lop, to*, סָעַף, Piel. 2) to *Prune (a vine)*, זָמַר; this word must not be confounded with זָמַר, to praise.

*Lord, Master, a*, אֲדֹנָי, m. (S. III; L. Pr. cl. II, f. 10). When said of God, אֲדֹנָי (with Qamets in the last syllable). Root, אָדָן, לָדָן, to be lord or master. Hence, מִדְיָנָה, f. (S. X; L. Augm. II, cl. IV), a place of justice; a *Land*, gen. Again, *Midian*, מִדְיָן, a people of Arabia near mount Sinai.

*Lot*, לוֹט, the name of the brother's son of Abraham. After him the Ammonites and Moabites were called Children of Lot. לוֹט, prop., hidden, covered, from לוֹט, to hide, cover.

*Lot, a*, גֹּרֶל, m. (L. Augm. I, cl. II, f. 3); Plur. גֹּרָלוֹת; Arab., a *Stone*, Gr. ψῆφος.

*Love, to*, אָהַב. Subst., *Love*, אֲהָבָה, f. (S. X; L. Pr. cl. I, f. 1).

*Low place, a*; see, to *Bring down*.

*Lying in wait, a*; see, *Pur-pose*.

## M

*Mad, to be*, הָלַל; prop., to shine, to be proud. Piel, to make to shine, to Praise. Subst., הוֹלֵל m. (S. VII; L.



Pr. cl. II, f. 9), *a Foolish person*. מַחֲזִיחַ (L. Augm. II, cl. VI), *Praise, a song of praise*.

*Mahazioth*, מַחֲזִיאוֹת. From חָזַח (חָזַח), *to see?*

*Make, Do, Accomplish, to*, עָשָׂה. Subst., *a Work*, מַעֲשֶׂה, m. (S. IX; L. Augm. II, cl. IV, f. 7).

*Makkedah*, מַקְדָּה, *a town in the plains of Judah*. Root, מָקַד, *to mark with spots?*

*Male*; see, *to Remember*.

*Mallothi*, מַלּוּחִי. Root, מָלַח, *to complete?*

*Man, a*, 1) אִישׁ (S. § 396; L. Pr. cl. I, sp. 2 or 3), (for אִנָּשׁ, or אִנָּשׁ). Used collectively with animals. *Every man, every one*, אִישׁ; also, כָּל-אִישׁ. The fem. of אִישׁ is אִשָּׁה, *a Woman*, contracted from אִנָּשָׁה. With the termination יוֹן is formed אִישׁוֹן, m. (S. I; L. Augm. II, cl. X), *the apple of the eye*. 2) *a Man*, i. e., *male person*, זָכָר; see, *to Remember*. 3) אָדָם, m. (L. Pr. cl. II, f. 2), (Root, אָדָם, *to be red or of a dark colour*), is a collective; therefore also for *Mankind*. As a plural the poets use *children of man* (or, *men*); בְּנֵי-אָדָם. Again, אָדָם, *Adam*, the name of the first man, always with the article. *b*) From the signification אָדָם, *to be of a dark colour*, is derived, אֶדְמָה, f. (S. XI; L. Pr. cl. II, f. 2), *Earth*, as one of the elements;

e. g., *God formed man from the earth*; also, *cultivated ground, a Field*. *c*) *The Earth, the World*; see, *Land*.

*Manasseh*, מְנַשֶּׁה. Root, נָשַׁח, *to forget*. Part. Piel, *that causes to forget*.

*Manner, a*; see, *to Judge*.

*Manoah*; see, *Noah*.

*Mantle, a*, מְכַרְיָה, m. (S. I; L. Augm. II, cl. VI, f. 5), from כָּרַךְ, Syriac, *to wrap round*. This garment, stola Medica talaris, was worn by the kings of Persia.

*Many or Great, to be*, רַבֵּב. Hence, רַב, m. (S. VIII; L. Pr. cl. II, f. 2); רַבָּה, f., *Many, Much, Great*; *Multiplicity*, רַבֵּב, m. (S. I; L. Pr. cl. I, f. 5). *How much!* מִהֲרַבֵּב. 2) Cognate with רַבֵּב is רָבָה, *to be Multiplied, Increase, Grow*; Hiphil, *to Multiply, Enlarge, Increase*. From this root, אֲרָבָה, m. (S. IX; L. Augm. II, cl. I, f. 4), *a Locust*. *Jeroboam*, יִרְבֵּעָם (that increaseth the people).

*Mattaniah*; see, *to Give*.

*Mattithiah*; see, *to Give*.

*Meal*, מֶלֶח, m. (S. VI; L. Pr. cl. I). Arab., *Wheat, Corn*.

*Meat-offering, a*; see, *a Present*.

*Meditation*, 1) הִתְיַבֵּי, m. (S. III; L. Pr. cl. II, f. 5), from הִתְיַבֵּי, *to sigh*. 2) הִתְיַבֵּי, m. (S. I; L. Augm. II, cl. X); from הִתְיַבֵּי, *to meditate*.

*Meet, to*, מִפְּגֵשׁ; *to attack any one*, פָּגַע.



*Melchizedek*; see, to *Rule*.

*Memorial*, a; see, to *Remember*.

*Merchant*, a, סַחָר, m. (S. VII; L. Pr. cl. II, f. 9); part. of סַחָר, to go about.

*Merciful*; see, to have *Compassion*. 2) *Merciful*, *gracious*; see, to *Favour*.

*Mercy*, *Kindness*, חֶסֶד, m. (S. VI; L. Pr. cl. I, sp. 1). From חָסַד, to be kind. To shew mercy or kindness to any one, עָשָׂה חֶסֶד עִם. Hence, חֲסִידָה, f. (S. X; L. Pr. cl. II, f. 6), the *Stork*.

*Messenger*, a, מַלְאָךְ, m. (S. II; L. Augm. II, cl. IV, f. 5); as a messenger of God, an *Angel*. Root, לָאָךְ, to send; whence again, a *Work*, מְלָאכָה, f. (S. XI). The construct form, מְלֻאכֶת.

*Messiah*, the; see, to *Anoint*.

*Mid-day*, *Noon*, צֶהְרִים, Dual of צֶהָר, m. (S. VI; L. Pr. cl. I, sp. 5), *Light*; prop., a double light.

*Midian*; see, *Lord*.

*Mighty*, עֲצוּם, m. (S. III; L. Pr. cl. II, f. 7), from עָצַם, to be strong, (to have bones). Whence also, a *Bone*, עֶצֶם, f. (S. VI; L. Pr. cl. I, sp. 1); plur. עֲצָמוֹת, constr. form, עֲצָמוֹת.

*Milcah*, מִלְכָּה, f. Root, מָלַךְ, to rule?

*Milk*; see, *Fat*.

*Minister* to, to; see, to *Serve*.

*Misery*; see, to *Act wickedly*.

*Miss a mark*, to; see, to *Sin*.

*Missing*, to be; see, to *Visit*.

*Moab*, מוֹאָב, as a people, masc., as a country, fem. For the Etymology, see Gen. xix. 30—38.

*Money*; see, *Silver*.

*Month*, a, חֹדֶשׁ, m. (S. VI; L. Pr. cl. I, sp. 5). From חָדַשׁ, Piel, to renew; therefore prop., a new moon.

*Moon*, the, יָרֵחַ, m. (S. V; L. Pr. cl. II, f. 5).

*Moriah*, מוֹרִיָּה, f., the hill on which Abraham was about to offer up his son Isaac; it is uncertain whether this be the hill at Jerusalem, opposite mount Zion, on which Solomon's temple was built.

*Morning*, the; see, *Or*.

*Morning Star*, the, בֶּן־שָׁחַר, prop., son of the dawn.

*Morrow*, the, מָחָר, m. (S. IV; L. Pr. cl. II, f. 2).

*Most High*, the; see, to *Go up*.

*Mother*, a, אִם, f. (S. VIII; L. Pr. cl. I). אִמָּה, f. (S. X), a *Cubit*, collectively with numerals.

*Mount*, to; see, to *Go up*.

*Mountain*, a, הָר, m. (L. Pr. cl. II, f. 1); also, *mountains*, a chain of mountains, esp. in the plural. Respecting the article with this word, see S. § 152, 4; L. art. 180, 12. Plural, הָרִים. With ה locale, הַרְרָה for הָרָה;

(see Part II, Ex. X, 10). Root, uncertain. The N. pr. *Haran*, הָרָן, seems to be allied to הָר.

*Mourn*, to, מָנָה; prop., *to be black or dirty*; then, *to put on mourning clothes, as a token of grief*.

*Mouth*, a, פֶּה, m. (S. § 396; L. Pr. cl. I, sp. 4), for פִּי. Root, פָּחַח, Arab., *to cleave*. Construct form, פִּי; with suffixes, פִּי, פִּיָּךְ, etc.; L. art. 151, 2. פֶּה signifies also, *the Edge (of a sword)*. 2) *a Mouth, Opening*; see, *to Open*.

*Much*; see, *to be Many*.

*Mule*, a; see, *to Separate*.

*Multitude*; see, *to be Many*.

*Murmuring*, a; see, *to pass the Night*.

N

*Naboth*, נָבוֹת, m.

*Nahor*; see, *River*.

*Nail, Stake*, a, נָתַר, f. (S. V; L. Pr. cl. II, f. 3). Plur., יָוֵר.

*Naked*, עָרוֹם, m. (S. VIII; L. Pr. cl. II, f. 7). Root, עָרַם, *to make bare*.

*Name*, a, שֵׁם, m. (S. VII; L. Pr. cl. II, f. 3 or 4); plur., שִׁמוֹת. Root, יָשַׁם, Arab., *to designate*. Hence the compound proper name, *Samuel*, שְׁמוּאֵל, (Gr. Σαμουήλ). Acc. to 1 Sam. i. 20, this name is for שְׁמוּעָאֵל, *whom God heareth*, (שָׁמַע and אֵל), with the loss of the ע.

*Narrow*, to be, צָרַר (cognate

with צָרַר), *to bind fast, to trouble*. Hence, צָר, m. (S. I; L. Pr. cl. II, f. 2), *a Troubler, Enemy, Adversary*. *Trouble*, צָרָה, f. (S. X). On account of its strong, compressed muscles, *the neck* is called צִוְּנָה, m. (S. II); plural construct form, צִוְּנָהּ.—From צָרַר (צָר) seems to be derived also, *Izri*, יִזְרִי.—Again, מִצְרַיִם, *Egypt*, i. e., *a narrow country*. An Egyptian, מִצְרִי.

*Nation*, a; see, *People*.

*Near*, נִיחַ; see, *to Draw near*.

*Neck*, the, מַפְרָקָה, f. (S. XIII; L. Augm. II, cl. IV, f. 5 or 6). Root, פָּרַק, *to break off*. 2) see, *to be Narrow*.

*Nest*, a, כֵּוֶן, m. (S. VIII; L. Pr. cl. I, sp. 3). Root, כָּוַן (Arab.), *to form*.

*Nethaniah*; see, *to Give*.

*Night*, לַיְלָה, m. with a toneless הָ.

*Night, to pass the*, לַיִן (לֵיִן). From the cognate root, לֵיִן, Niphal, *to murmur*, we have יִתְלַיֵּן, f. (S. X; L. Augm. II, cl. VI, f. 6), *a murmuring*.

*Noah*, נֹחַ (Gr. Nōē). Root, נָח, *to rest*; therefore prop., *Noah = rest*. Thus also, *Manoah*, מָנוּחַ, *a place of rest*.

*Noon*; see, *Mid-day*.

*North*, the, צָפוֹן, m. (S. III; L. Pr. cl. II, f. 10); from צָפַן, *to hide, conceal*.

*Nose*, a, אָף, m. (S. VIII; L. Pr. cl. I, sp. 1); esp. in the

dual (the two nostrils). Contracted from נִחַף. Root, נָחַף, to blow. Since the nose was regarded by the ancients as the seat of anger, hence, 2) נָחַף, Anger, Wrath.

Not, לֹא, an unconditional negative. 2) לֵא, conditional negative, ne, μή. Root, לָאָה, to be weak. 3) Not? nonne, הֲלוֹא, with הָ interrogative. 4) Not to be, There is not, אֵין; thou art not, אֵינְךָ. אֵין is the construct form of אֵין, m. (S. VI; L. Pr. cl. I, sp. 1). Root, אֵין, to be nothing; whence also, אֵין, m. (S. VI; L. Pr. cl. I, sp. 1), (construct form, אֵין), Wickedness, Iniquity, prop., Vanity.

Now; see, Until.

Number, to, 1) numerare, סָפַר; Piel, to Relate, Tell. Subst., סִפְרָה, m. (S. VI; L. Pr. cl. I, sp. 3), a Book, Writing. מִסְפָּר, m. (S. II; L. Augm. II, cl. IV, f. 1), a Number. 2) = to muster, מִסְפָּר; see, to Visit.

Nun, נִין, prop., a descendant, (soboles); from נִין, to sprout forth.

## O

Oath, Curse, an, אָלַח, f. (S. X; L. Pr. cl. I). From אָלַח, to swear.

Observe, to; see, to Keep.

Odour; see, Breath.

Officer, an; see, to Visit.

Oil, שֶׁמֶן, m. (S. VI; L. Pr. cl. I, sp. 1). Root, שָׁמַן, to be fat.

Old age, to be Old; see, Beard.

On account of, 1) עַל. 2) לְמַעַן. 3) בְּעִדָּה.

One, אֶחָד; construct form, אֶחָד, m., and אֶחָת, f. One single, the same.

One—another; see, This.

Open, to, פָּתַח; Niphal, to open itself; Piel, to Loose, Loosen. Subst., פֶּתַח, m. (S. VI; L. Pr. cl. I, sp. 4), a Door; in the plural, a mouth, opening, פִּתְחוֹת. 2) פָּעַר; esp., to open the mouth.

Oppression, Violence, Injury, עֲשָׂק, m. (S. VI; L. Pr. cl. I, sp. 5); from עָשַׁק, to oppress.

Oppressor, an, נָכַשׁ; part. Kal of נָכַשׁ, to oppress.

Or, אוֹ, aut, from אָוָה (אָוָה), to be.

Ornament, עֲדִי, m. (S. VI; L. Pr. cl. I, sp. 1); in pause, עֲדִי. Root, עָדָה, to adorn one's self.

Out of, Out from, מִן, denoting motion from and out of any thing. All the suffixes, except the grave, with מִן take נ epenthetic. See the table of מִן with suffixes, S. § 408.—This מִן, from a root מָנַן, to part, separate, is used by the Hebrews to form the comparative, and expresses the comparative 'than;' e. g., sweeter than honey, מִתּוֹךְ מִדְּבַשׁ, i. e., sweet before honey. 2) מִקְרֵב; see, to Draw near.

Overflowing, an, שָׁטַף, m.



(S. VI; L. Pr. cl. I); also *שֶׁטַף*. Root, *שֶׁטַף*, to flow in great measure.

Owl, an, *יְלִישָׁף*, m. (L. Augm. II, cl. II, f. 5). From *שֶׁטַף*, evening. Acc. to the Vulg. and LXX., *יְלִישָׁף* is the Ibis.

Ox, an, 1) *שׁוֹר*, m. (S. I; L. Pr. cl. I, sp. 1), *ταῦρος*, Neat-cattle, gen. Collectively with numbers. 2) *בָּקָר*; collectively; m. (S. IV; L. Pr. cl. II, f. 2). Root, *בָּקָר*, Piel, to observe attentively, have the care of; therefore, an object of care, cattle. From the same root is probably derived *בֹּקֶר*, m. (S. VI; L. Pr. cl. I, sp. 5), the Morning. Comp. *בָּכַר*, to rise early; also *שָׁכַם*, Hiphil. 3) *חֲלָף*, m. (S. I; L. Augm. I, cl. I, sp. 2). Root, Arab., *חֲלָף*, to be closely bound.

P

Palace, a; see, to be Finished, 4).

Paradise, *פָּרַדֵּשׁ*, m. *παράδεισος*, a park, pleasure-garden, of the Persian kings. This word is originally Indian, and is not found in Hebrew till after the time of Solomon. The Paradise in which Adam was placed is called *גֶּן הֶחַיִּים*, the garden of the Lord. Gen. ii. 8; Is. li. 3.

Part, Portion, a; see, to make Smooth.

Part, to, 1) *חָלַק*, Piel; see,

to make Smooth. 2) of water, *פָּלַג*, Piel. Hence, *פָּלַג*, m. (S. VI; L. Pr. cl. I, sp. 1), a River.

Pass, to, (of time), *פָּסַח*; prop., to go round in a circle: to be gone about, to return, Hiphil.

Passover, the feast and the sacrifice of the, *פֶּסַח*, m. (S. VI; L. Pr. cl. I). This feast began on the fourteenth day of the month Nisan (our April), and lasted seven days. During the whole of this time unleavened bread was eaten, in remembrance of their departure and deliverance from the oppression of Egypt. Root, *פֶּסַח*, Arab., to pass over, spare; hence the etymological signification, *The festival of the first-born being spared in Egypt*.

Pass over, Pass by, to, *עָבַר*. Hence, a Hebrew, *עֵבֶרִי*, m. (S. § 316 (c), Note (1); L. Augm. II, cl. VIII), (Gr. *Ἑβραῖος*); *עֵבֶרִית*, an Hebrew woman. On the other side, *בְּעֵבֶר*; to this side, *מֵעֵבֶר*. Of the mind, strong, vehement anger, *עֵבֶרָה*, f. (S. XII; L. Pr. cl. I, sp. 3).

Pasture, Feed, to, *רָעָה*. Hence Particip., *רֹעֶה*, m. (S. IX; L. Pr. cl. II, f. 9), a Herdsman, Shepherd.

Path, a, *נִתְיָבָה* (scil., *דֶּרֶךְ*, a way), (L. Pr. cl. II, f. 5); from *נָתַב*, Arab., to be high. 2) *אֶרֶב*, c. (S. VI; L. Pr. cl. I,



sp. 5); f. plur., אֲרָחוֹת, from אָרַח, to go, wander. Hence, a wandering company, a caravan, אֲרָחָה, f. (S. XII). From the Arab., أَرَح, expressing also the idea of, to appoint, to fix: hence, a portion, אֲרָחָה, f.

*Pay, Perform* (vows), to, שָׁלַם, Piel; prop., to be uninjured; Piel, to recompense, repay; Hiphil, to make peace, with any one, אָתָּה. Peace, שָׁלוֹם, m. (S. III; L. Pr. cl. II, f. 10). Jerusalem; see, to Inherit. Solomon, שְׁלֹמֹה; prop., the Peaceable.

*Peace; see, to Pay.*

*Pelican, the; see, to Throw.*

*People, a, 1) עַם, m. (S. VIII; L. Pr. cl. II, f. 3 or 4). With the article, הָעַם, for הָעָם, (S. § 142 (a), Note; L. art. 180, 12). Root, עָמַם, to be common, to have a common bond of union. Hence also the preposition עִם, with. The following proper names are compounded with עָם; Amminadab, עֲמִינָדָב. An Ammonite, עַמּוֹנִי, m. 2) A People (esp. not Israelitish), a nation, גּוֹי, for גּוֹיִ (S. I and VI; L. Pr. cl. I, sp. 1); plur., גּוֹיִים, the Nations, Heathen.*

*Perfect, to be, תָּמַם. Hence, תָּמַם, m. (S. VIII; L. Pr. cl. II, f. 3 or 4), Perfect.*

*Perish, Pass away, to, 1) אָבַד (See Part I, Ex. LI); Hiphil, to Destroy; Niphal,*

*to be Destroyed. 2) to Perish (Part I, Ex. XXVII), נָע; see, to Die.*

*Perpetual, תָּמִיד, m. (S. III; L. Augm. II, cl. VI); from מִיד, מִיד, to Extend, of time and space. Perhaps allied to מוֹט, to move on, continue. מִיד, m. (S. VIII; L. Pr. cl. I, sp. 2, or 3, or 4), a Garment; esp., a white one.*

*Perverse, Froward, נָלוּז, part. Niphal of לָוַז, to bend, turn. 2) עָקַשׁ, m. (S. VIII; L. Augm. II, cl. I, f. 1). Root, עָקַשׁ, to twist, pervert.*

*Pervert, to, פָּלַה, only in Piel. 2) to Pervert (judgment); see, to Turn, 2).*

*Pestilence, a; see, to Speak.*

*Pharaoh, פָּרֹעַה, for פָּרַעוּ, a title of the kings of Egypt. Acc. to Josephus (Archæol. 8, 6, 2), it signifies, king. Also in Hebr., פָּרַע, to lead, be over.*

*Phichol, פִּיכֹל, m. Perhaps from פָּח and כֹּל, כָּלָה.*

*Philistine, a, פִּלִּשְׁתִּי.*

*Piece of silver; see, Silver.*

*Pierce through, Perforate, to, 1) חָלַל, to be pierced through, Pual. Hence, a Flute, Pipe, חָלִיל, m. (S. III; L. Pr. cl. II, f. 5); because it is perforated. Profane, חָלָל, m. (S. IV). חָלַל, in Hiphil, to Begin. 2) נָקַב. Also, to cut asunder, to distinguish; hence, to Call (by name). Again, to Curse. A Woman,*

*Female*, נְהִיָּה, f. (S. XI; L. Pr. cl. II, f. 3), as a distinction of sex, Gr. *θηλυς*.

*Pillar*, a; see, to *Stand*.

*Pine away*, to, נִחַךְ, Niphal.

*Pipe*, *Flute*, a; see, to *Pierce through*.

*Pison*, the, בִּישׁוֹן, one of the four rivers of Paradise; prob. a river of Africa: acc. to Josephus (Archæol. 1, 2), *the Ganges*; acc. to others, *the Phasis*.

*Pit*, a; see, *Well*.

*Pitch*, כִּפֵּר, m. (S. VI; L. Pr. cl. I, sp. 5). Hence a denominative verb, כִּפֵּר, to *Pitch*; with any thing, כִּי.

*Pitch a camp*, *Encamp*, to, חָנָה. Hence, בִּחְנָה, m. also fem., (S. IX; L. Augm. II, cl. IV), a *Camp*.

*Place*, a; see, to *Rise*.

*Place*, to, שִׁית; upon any thing, כִּי; to set up, erect upon any thing, שִׁית לֵ. Hence שִׁית, m. (S. I; L. Pr. cl. I), *Dress*, *Attire*.

*Plain*, a; see, to *Bring*, 6).

*Plane-tree*, the, עֲרָמוֹן, m.

*Plant*, to, 1) שָׁתַל; hence, שְׁתִּיל, m. (S. I; L. Pr. cl. II, f. 5), a *Settling*, *young plant*. 2) גָּמַע. Hence, a *Plantation*, בִּמְטָע, m. (L. Augm. II, cl. IV, f. 5).

*Plead*, to, רִיב; against any one, לֵ. Hence, a *Cause* (that is *pleaded*), *Strife*, *Contention*, רִיב, m. (S. I; L. Pr. cl. I); plur., רִיבִים and רִיבִית.

*Pleasant or agreeable*, to be, נָצַח.

*Pleasure or Delight in*, to have or take, to be *Pleased*, to *Delight in*, to be *Willing*, נָצַח (Tseri final vowel, S. § 181; L. art. 188, 2). *Pleasure*, *Will*, נָצַח, m. (S. VI; L. Pr. cl. I, sp. 3).

*Pleasure*, *Delight*, *Favour*, נָצַח, m. (S. III; L. Augm. II, cl. X); from נָצַח, to be *pleased*.

*Ploughman*, a, נֶאֱכָר, m. (S. I; L. Augm. I. cl. I, f. 4); from נֶאֱכָר, to *plough*.

*Poor man*, a; see, *Affliction*.

*Poor*, *Needy*, נֶאֱכָיוֹן, m. (S. I; L. Augm. II, cl. X). From נֶאֱכָה, to *wish*, *need*. 2) a *Poor Man*; see, *Affliction*.

*Porch* a; see, *Dumb*.

*Porter*, a; see, *Gate*.

*Portion*, a; see, *Path*.

*Possession*, a, 1) נֶאֱחָזָה; see, to *Lay hold of*. 2) יֶרֶשָׁה; see, to *Inherit*.

*Posterity*, 1) מוֹלָדֶת; see, to *Bear* (children). 2) יֶרֶע; see, to *Sow*.

*Pot*, a; see, to *Depart*.

*Potter*, a; see, to *Form*.

*Pound*, to, שָׁחַק.

*Pour out*, to, 1) שָׁפַךְ. 2) יָצַק; see Part I, Ex. LIV).

*Portray*, to, נָחַךְ; prop., to *engrave*, *cut in*, e. g., laws on a table. Hence, נָחַךְ, m. (S. VIII; L. Pr. cl. I, sp. 5). נָחַךְ, f. (S. X), a *Law*.

*Power*, עָז, m. (S. VIII; L. Pr. cl. I, sp. 5); with suff., עָזִי; from עָזָה, *to be strong*.

*Praise*, to, 1) *to praise from thankfulness*; see, *to Thank*. 2) = *to celebrate*; see, *to be Mad*. 3) = *to sing praises*, זָמַר, only in Piel. Hence, מְזֻמָּר, m. (S. I; L. Augm. II, cl. IV, f. 4), *a song of praise, a Psalm*. 4) = *to honour*; see, *to be Honourable*. 5) שָׁבַח, any one, בָּ; only in Piel and Hithpael (the latter, Part I, Ex. XXIII). *Praised be!*, כָּרִינוּ; see, *to Kneel down*.

*Pray*, to, פָּלַל, Hithpael. Hence subst., *a prayer*, תְּפִלָּה, f. (S. X; L. Augm. II, cl. VI). 2) *to worship* (Part II, Ex. XXVIII), שָׁחָה, Hithpael. N.B. *I pray*, נָתַן, after an imperative or future; e. g., *Stand up I pray*, נָתַן: it answers to the Latin, *quæso*, and the Greek optative.

*Present*, Gift, a, מִנְחָה, f. L. Pr. cl. I, f. 4). Root, מָנַח, *to present*. 2) *a meat offering*; the same.

*Press together*, to, נָצַר, esp. the lips: also, *to Wink* with the eyes. Pual, *to be Formed*, prop., a metaphor taken from a potter, who when about to form a vessel, with his fingers pressed together tears away a piece from the clay.

*Préy*, Booty; see, *Spoil*.

*Priest*, a, כֹּהֵן (כֹּהֵן), m. (S. VII; L. Pr. cl. II, f. 9).

*Prince*, *Princess*; see, *Chief*. *Prison*, a, בֵּית־פְּלִאִים, plur. בְּתֵיר־פְּלִאִים. From בֵּית and פָּלַח.

*Prisoner*, *Captive*, a; see, *a Band*.

*Profane*; see, *to Pierce through*.

*Property*, *Substance*, *Possession*, רְכֻשׁ, m. (S. I; L. Pr. cl. II, f. 8). Root, רָכַשׁ, *to get, gain, acquire*.

*Prophesy*, *Foretell*, to, נָבֵא, Niphal; construed with the accusative or with לֵ? : prop., *to speak softly*. Hence, נְבִיא, m. (S. III; L. Pr. cl. II, f. 5), *a Prophet*.

*Proud*, *to be*, פָּוַשׁ.

*Proverb*, a, מִשְׁל, m. (S. IV; L. Pr. cl. II, f. 2). Root, מָשַׁל, *to make like, to liken*; therefore prop., *a likeness, similitude*. This verb must not be confounded with מָשַׁל, *to rule*.

*Prudence*; see, *to Understand*.

*Prune*, *to*; see, *to Lop*.

*Psalm*, a; see, *to Praise*.

*Purify*, *to*; see, *to Cleanse*.

*Purpose*, *Intention*, a Lying in wait, צָדָה, f. (S. X; L. Pr. cl. II, f. 5); from the root, צָדָה, *to lay snares*.

*Purse*, a, כֵּיס, m. (S. I; L. Pr. cl. I); cognate with כֹּס, *a bowl*.

*Pursue*, *Persecute*, to, רָדַף; after any one, נִתְרַדֵּי.

*Put or Reach forth the hand*, to; see, *to Send*.



Q

*Queen, a ; see, to Rule.*

*Quench, to, קָדַח ; to be extinguished, Pual.*

*Quiver, a, מִשְׁפָּחָה, f. (S. XII ; L. Pr. cl. I, sp. 1).*

R

*Rahab, רָחַב. Prop., the Insolent, Proud, from רָחַב, to act insolently.*

*Rain, גֶּשֶׁם, m. (S. VI ; L. Pr. cl. I, sp. 4). Arab., גֶּשֶׁם, to fall heavily upon.*

*Raise, Lift up, Bear, Take (a name in vain), to, נָשָׂא ; upon, עָל. Hiphil, to cause to bear.*

*Ram, a, אֵיל, m. (S. VI ; L. Pr. cl. I, sp. 1). Root, אֵיל, to be strong. From the same root, אֵיל, m. (S. II ; L. Augm. I, cl. I, f. 4), a Stag.*

*Ramah, רָמָה ; the name of several towns in Palestine. Root, רָם, to be high ; therefore רָמָה, a high place.*

*Ransomed, the, פְּדוּיִים, part. pass. of פָּדָה = גָּאֵל, to Redeem.*

*Razor, a, תַּעַר, m. (S. VI ; L. Augm. II, cl. VI, f. 10).*

*Reach or Put forth the hand, to ; see, to Send.*

*Reap, to, קָצַר ; prop., to cut off or away, esp., corn. Hence, to mow or reap. Hence, part., קָצַר, m. (S. VIII ; L. Pr. cl. II, f. 9), a reaper. Harvest, קָצִיר, m. (S. III ; L. Pr. cl. II,*

*f. 5.—Short, קָצָר, m. (S. V ; L. Pr. cl. II, f. 3).*

*Rebecca, רִבְקָה, f.*

*Rebuke, Reproof, a, נִעְרָה, f. (S. XI ; L. Pr. cl. II, f. 2). Root, נָעַר, increpare.*

*Recognise, Know again, to, נָכַר, Hiphil. In Piel it signifies, to make strange. Hence, נָכַר, m. (S. II ; L. Augm. I, cl. II, f. 1), a Stranger, and, a Strange land.*

*Recompense, to, נָמַל, construed with עָל. Hence, Recompense, נִמְלֵי, m. (S. I ; L. Pr. cl. II, f. 8).*

*Redeem, to, גָּאֵל.*

*Refuge, a, 1) מִשְׁעָב ; see, to be High. 2) מַחֲסֶה, m. (S. IX ; L. Augm. II, cl. IV), (Part I, Exx. XII and XXXII). Root, חָסָה, to flee for safety.*

*Reins, the ; see, to be Finished.*

*Rejoice, to, 1) שָׂמַח ; at or over any thing, עָל. Active, to make glad, Piel. Hence, Gladness, שִׂמְחָה, f. (S. XII ; L. Pr. cl. I, f. 4). 2) to Rejoice, שָׂעֵל ; at or over any thing, עָל. 3) to Rejoice, be Joyful, גִּיל (גִּיל).*

*Relate, Tell, to, 1) see, to Number. 2) see, to Shew.*

*Remain, to, 1) יָתַר, Niphal. Hence, The Rest, Remainder, יָתַר, m. (S. VI ; L. Pr. cl. I, f. 4) : also, excellence, dignity. Hence, יִתְרוֹ, Jethro, the father-in-law of Moses, prop.,*



his excellence; חוֹתִיר, *Hotkir*.  
2) שָׁאַר, Niphal. 3) שָׁכַן.

*Remember, Think upon, to,*  
זָכַר; with an accusative (אֶת)  
of the person thought upon.  
Subst., זָכָר, m. (S. VI; L. Pr.  
cl. I, f. 4), a Memorial. 2)  
from זָכַר, seems to be formed  
a noun denominative, זָכָר, m.  
(S. IV; L. Pr. cl. II, f. 2), that  
which is prized, that which ex-  
cels, the Male (*mas*, ἀρσεν), as  
a distinction of sex. Male,  
זָכִיר, m. (S. III; L. Pr. cl. II,  
f. 7). The proper name, *Zac-*  
*cur*, זָכּוּר.

*Remove from a place, to;*  
see, *to Draw out*.

*Rend* (a garment), *to*, קָרַע.

*Reply, to;* see, *to Answer*.

*Reproach;* see, *to Winter*.

*Reproof, a;* see, *Rebuke*.

*Reprove, to*, יָבִיחַ, Hiphil.  
Kal obsolete; prop., *to prove*.

*Rest, to*, שָׁבַת, *to cease*.  
Hence, the Sabbath, שַׁבָּת, f.  
(S. II), contracted from שַׁבְּתָת,  
construct form שַׁבְּתָת, (Gr. ἡ  
σάββατον). *Rest*, שָׁבַחוֹן, m.  
(L. Augm. II, cl. X). 2) *to*  
*rest, lie down, of animals, to*  
*rest with their fore-legs*  
*stretched out*, רָבַץ. 3) *to rest*  
*or cease from any thing*, שָׁקַט.  
4) the Rest, Remainder; see,  
*to Remain*.

*Return, to*, שׁוּב; *to anything*,  
יָלַ. Hiphil, *to Bring back*.  
*Shubael*, שׁוּבְאֵל, prop., God  
returneth.

*Reveal, to*, גָּלָה.

*Revenue;* see, *to Come*.

*Rib, a*, רִיבָע, f.; construct  
forms רִיבָע and רִיבָע. Plur.,  
רִיבָעוֹת, construct form רִיבָעוֹת.

*Rich, Splendid, Magnificent;*  
see, *to be Honourable*.

*Riches, Wealth, 1)* עֲשָׂר, f.  
(S. VI; L. Pr. cl. I, sp. 5).  
2) רְכוּשׁ; see, *Property*.

*Riddle, a*, רִידָה, f. (S. X).  
From רוּד, Arab., *to bend or*  
*turn away*.

*Right hand, the*, יְמִין, m.  
(S. III; L. Pr. cl. II, f. 5).  
prop., *the right side*: and the  
same word for, *on the right*  
*hand*. 2) *the South*; for in  
pointing out the quarters of the  
heavens, the Hebrews stood  
with their faces towards the  
east (קֶדֶם), and then the South  
was to their right side, (יְמִין),  
the North to their left, and  
the west behind them.

*Righteous, to be*, צָדִיק.  
Hence, adj. and subst., *Right-*  
*eous and a Righteous person*,  
צָדִיק, m. (S. VI; L. Pr. cl. I,  
sp. 4), צִדְדִיק, m. (S. I; L. Augm.  
I, cl. I, f. 3). *Righteousness*,  
צָדִיק, m., and צִדְדִיקָה, f. (S. XI;  
L. Pr. cl. II, f. 2). The proper  
name, *Zadok*, צָדִיק, prop., *the*  
*Righteous*. 2) *Righteous*;  
see, *to Bless*, 2).

*Ring, a*, טַבַּעַת, f., plur.  
טַבַּעוֹת; esp., *a ring with a*  
*signet, a signet*.

*Rise, Stand up, to*, קָוַם.  
Part., קָוַם, m. (S. I; L. Pr.  
cl. II, f. 2), *an adversary*. In

the Hiphil, *to cause to stand, to establish*; e. g., a covenant. *Height*, קוֹמָה, f. (S. X; L. Pr. cl. I, sp. 1). *An elevated place*, and gen., *a place*, מָקוֹם, m. (S. III; L. Augm. II, cl. IV); *at the place where*, בְּמָקוֹם אֲשֶׁר. 3) *to Rise (in the morning)*, שָׁכַם, in Hiphil. A derivative from שָׁכַם, *a shoulder, to employ the shoulders, put one's self in action*. 4) *to Rise*, (of the sun), זָרַח; prop., *to shine, begin to shine*.

*River, Stream, a*, נָהָר, m. (S. VI; L. Pr. cl. II, f. 2). From, נָהַר, *to flow*. Cognate with נָהַר is נִיר, *to shine*: hence, נֵר, m. (S. I; L. Pr. cl. II, f. 9), *a Lamp*. Hence perhaps the name *Nahor*, נָחוֹר. 2) see, *Valley*. 3) see, *to Part*. 4) see, *to Go up*.

*Roar, to*, (of a lion), נָהַם; *after any thing*, לְ. 2) see, *to Drive away*.

*Roaring, a*, נִשְׁאָנָה, f. (S. XI; L. Pr. cl. II, f. 2), of lions; of persons, *a Groaning*. Root, נָשַׁא, *to roar*.

*Rock, a*, 1) i. e. *a rock, stone*, סֶלֶעַ, m. (S. VI; L. Pr. cl. I, sp. 1). 2) figuratively, i. e., *a Defence, Protection*, צוּר, m. (S. I; L. Pr. cl. I, sp. 5).

*Rod, a*, חֹטֶר, m. (S. VI; L. Pr. cl. I, sp. 5), (Part I, Ex. LVIII).

*Rod, Staff, Sceptre, a*, שֹׁבֵט,

m. (S. VI; L. Pr. cl. I, sp. 4; see, L. art. 150, 2); also, *a Tribe*.

*Roll, to*, גָּלַל; *to any thing*, אֶל.

*Romamthi-eser*, רִמְמַתִּי עֶזֶר; from רָם, *to be high*, and עֶזֶר, *help*.

*Roof, a*, גָּג, m. (S. III; L. Pr. cl. II, f. 2); esp., *a flat roof*, such as is usual in the East.

*Root, a*, שָׁרֵשׁ, m. (S. VI; L. Pr. cl. I, sp. 5); plur., שְׂרָשִׁים (shōrashim).

*Rooted out, to be*, נִתְּשׁ, Niphil, originally used only of plants.

*Row, Order, Series, a*, טוֹר, m. (S. I; L. Pr. cl. I, sp. 5).

*Rule, to*, 1) מָלַךְ, prop., *to be strong*; over any one, עָל. Hence, *a King*, מֶלֶךְ, m. (S. VI; L. Pr. cl. I, sp. 1). *A Queen*, מַלְכָּה, f. (S. XII). *A Dominion, Kingdom*, מַלְכוּת, f. Respecting the termination ית, see, S. § 319 (b) Note 2; and L. art. 137, 2, 2. Hence, *Melchizedek*, מֶלֶךְ צֶדֶק, prop., *my king of righteousness*. 2) *to rule with power, be tyrant*, מָשַׁל. 3) *to rule despotically*, רָדָה; over any one, בְּ.

*Ruler, a*, שָׁלִיט, m. (S. I; L. Augm. I, cl. I, f. 3). From שָׁלַט, *to Rule*.

*Ruth, a*, רוּת, f.

## S

*Sabbath, the*; see, *to Rest*.

*Sacrifice, a*; to bring or offer as a *Sacrifice* or burnt offering; see, to *Go up*.

*Saddle, to*, קָבַשׁ, prop., to bind.

*Safely, Securely*; see, to *Trust*.

*Salvation*; see, to *Help*.

*Sand (of the sea)*; see, *Strength*.

*Sarai and Sarah*; see, *Chief*.

*Satan*, שָׂטָן, m., usually with the article; the *adversary*, from שָׂטָן, to be an enemy to.

*Satisfy, to*, שָׂבַע, Hiphil. In Kal, to be satisfied. Subst., the *Full*, שָׂבַע, m. (S. VI; L. Pr. cl. I, sp. 5).

*Save, to*; see, to *Help*.

*Say, to*, אָמַר; to say to any one, לֵאמֹר and אָמַר. Hence subst., *Speech*, אָמַר, m. (S. VI; L. Pr. cl. I, sp. 5); אָמַרָה, f. (S. XII; L. Pr. cl. I, sp. 4). *An Amorite*, אַמֹרִי, m., a dweller on the heights, from the probable primitive signification of אָמַר, to project.

*Scarlet garment, a*, שָׂרָי, m. (S. I).

*Scatter abroad, to*, יָרַח; in Piel frequently of the dispersion of a people (Part II, Ex. XXI). 2) to *Scatter*, יָרַק. 3) to be *Scattered*; see, to *Spread out*.

*Sea, the*, יָם, m. (S. VIII; L. Pr. cl. II, f. 1 or 2); frequent in the plural, even of one sea.

*Seal, to*, חָתַם.

*Season, a*; see, to make an *Appointment*.

*Seat, a*; see, to *Cover*.

*Second*; see, a *Year*.

*See, Look, to*, רָאָה. Part. רֹאֶה, a *Seer*. Niphal, to shew itself, to appear. A *Vision, Sight, Appearance*, מַרְאֶה, m. (S. IX; L. Augm. II, cl. IV, f. 7).

*Seed, Posterity*; see, to *Sow*.

*Seed-time*; see, to *Sow*.

*Seek, to*, 1) בָּקַשׁ, Kal, and esp. Piel; e. g., in a book, מַעַל סֵפֶר. 2) דָּרַשׁ, esp., to seek carefully.

*Segub*; see, to be *High*.

*Sell, to*, 1) מָכַר. 2) of *Corn*; see, to *Break*.

*Send, to*, שָׁלַח; to any one, אֶל. To *Reach or Put forth the hand*, שָׁלַח יָד; after or to any thing, לְ, כִּי, אֶל. From this verb is derived, שְׁלֵחָן, m. (S. II; L. Augm. II, cl. X), a *Table*.

*Separate, to*, actively, פָּרַד, Hiphil; to *Separate itself*, as a neuter verb, Hithpael. A *Mule*, פָּרָד, m. (S. VI; L. Pr. cl. I, sp. 4).

*Serpent, a*, נָחָשׁ, m. (S. IV; L. Pr. cl. II, f. 2). Hence a denominative verb, נָחַשׁ, to foretel future events from an observation of serpents. From this word appears to be derived נִחְשׁוֹן, *Nashon*, about i. q., ὀφιομαντείας, *augur*.

*Servant, a*, 1) עֶבֶד; see, to



*Minister to.* 2) מְשָׁרֵת, m. (S. VII; L. Augm. II, cl. IV, f. 12), part. Piel of שָׁרַת.

*Serve, Minister to, to,* עָבַד, with an accus. of the person. Hence, *a servant, slave,* עָבֵד, m. (S. VI; L. Pr. cl. I, sp. 1). *Service, bondage,* עֲבָדָה, f. (S. X; L. Pr. cl. II, f. 10).

*Serve up (food), to; see, to* Set.

*Set, to, 1)* i. q., *to Place,* יָצַב; *see, to Erect.* 2) שָׁים = *to lay, as, to lay a book upon the table; to appoint, a king; to serve up (food); gen., to prepare, gird about.* 3) *to Set (of the sun); Sunset; see, to Come.*

*Settle, to; see, to Sit down.*

*Seven,* שֶׁבַע, m., שָׁבַע, f., construct form שְׁבַע; *Seventy,* שִׁבְעִים; *The seventh,* שֶׁבְעִי, m.; *Sevenfold,* שֶׁבַע־פְּתִיחִים; (S. §§ 395, 396, Par. XXVIII (p. 233); L. art. 181). 2) From שָׁבַע is derived the denominative verb שָׁבַע, in Niphal, *to Swear*, because the number seven was a sacred number among the Jews.

*Shade, Shadow, a,* צֶל, m. (S. I; L. Pr. cl. I, sp. 2 or 3), (from a root, צָלַל, *to be shaded*); also, צֶלֶל, m. (S. I; L. Pr. cl. I, sp. 3). Allied to this root is the Syriac צָלַם, *to form, paint*; whence, צֶלֶם, m. (S. VI; L. Pr. cl. I, sp. 1), *An Image*: hence, צֶלֶם־מָוֶת, f., *the Shadow of death*. This word is usually

considered a compound form צָל and מָוֶת (*death*): others think it wrongly pointed for צֶלֶמֶת.

*Shake out, to; see, to Drive away.*

*Shame, make ashamed, to,* בֹּשַׁם, Hiphil. Cognate with יָבַשׁ, which in Hiphil signifies, *to shame, make ashamed.*

*Sharpen, to; see, to make Bright.*

*Sheaf, a; see, Dumb.*

*Shear, to,* גָּזַח.

*Sheep, a,* צֶמֶן, m. (S. I). Collectively also for the plural.

*Shepherd, a; see, a Pasture.*

*Shew, tell, declare, relate, to,* נָגַד, Hiphil. Hence, נֶגֶד (that which lies) *before, opposite to, over against, coram, in conspectu*, also, לְנֶגֶד. This preposition takes suffixes; therefore, *before me,* נֶגְדִי (S. § 407, Note; L. art. 171, 9).

*Shield, a; see, to Watch.*

*Shiloh,* שִׁילֹה and שָׁלוֹ. The name of a town in the tribe of Ephraim.

*Shine, to; Shining; see, to be Bright.*

*Ship, a,* סִפָּה, (S. VI; L. Pr. cl. I, sp. 5); also collectively.

*Shoe, a,* נַעַל, c. (S. VI; L. Pr. cl. I, sp. 1); *to be used in the dual.*

*Short; see, to Reap.*

*Shoulder, a,* כֹּתֵף, m. (S. V; L. Pr. cl. II, f. 3); construct form, כֹּתֵף.



*Shout, to; Shout, a; see, Evil.*

*Shouting, a,* שֹׁרֵק, from שָׁקַע, *to Shout.*

*Shubael; see, to Return.*

*Shur,* שֹׁר, a town on the borders of Egypt towards Palestine. Acc. to Josephus it is Pelusium.

*Shushan,* שֹׁשָׁן, the capital of Susiana, and winter residence of the kings of Persia.

*Shut up, Close, to,* סָגַר; *to be shut up,* Pual.

*Side, on this, on that; see, to Pass over.*

*Sight, a; see, to See.*

*Sign, a,* אֵימָה, m. and f. (S. I; L. Pr. cl. I, sp. 1). Plur., אֵימֹת. Root, אָנָה, *to turn in, dwell.* אֵימָה, f. אֵימָה, esp., prophetic proof. From the same root, אֵי (for אֵימָה) m. (S. VIII; L. Pr. cl. I, f. 3), *an Island*, place where ships put in.

*Signet, a; see, Ring.*

*Sihon,* סִיחֹן.

*Silent, a; see, Eternal.*

*Silver, a piece of Silver, Money,* כֶּסֶף, m. (S. VI; L. Pr. cl. I, sp. 4). Root, כָּסַף, *to be pale*, in Arabic. כֶּסֶף, as a piece of silver or shekel, is used with numbers, collectively, in the singular.

*Sin,* 1) עָוֹן; *see, to Act wickedly.* 2) פָּשַׁע, m. (S. VI; L. Pr. cl. I, sp. 1), (Part I, Exx. VIII and XV), from פָּשַׁע, *to revolt, fall away from God.*

*Sin, Err, to,* (also, *to miss a mark aimed at*), חָטָא; *against any one,* לְ. Piel, *to cleanse* (from pollution), *to expiate.* A Sinner, חַטָּא, m. (S. I; L. Augm. I, cl. I, f. 4).

*Sinai,* סִינִי. A chain of mountains in Arabia, consisting of several peaks, the two principal of which were called Horeb (חֹרֵב), now Sinai; the other Sinai (סִינִי), now the mountain of St. Catherine.

*Sing, to,* שָׁיר; a Song, שִׁיר, m. (S. I; L. Pr. cl. I).

*Sister; see, Brother.*

*Sit down, Settle, Dwell in, Inhabit, to,* יָשַׁב (Part I, Ex. LI). Part. יוֹשֵׁב, m. (S. VI; L. Pr. cl. II, f. 9), a Dweller, Inhabitant.

*Six,* שֵׁשׁ, m., שֵׁשׁ, f. For the construct forms see the Grammars. *The Sixth,* שֵׁשִׁי, m. *Sixty,* שִׁשִּׁים (S. §§ 395, 396, and Par. XXVIII (p. 233); L. art. 181).

*Slaughter, Slay, Kill, to,* 1) טָבַח. 2) שָׁחַט.

*Slave, a,* 1) e. g., a Servant, עֶבֶד; *see, to Minister to.* 2) שִׁבְיָה, m. (S. VI; L. Pr. cl. I). A female slave, שִׁבְיָה, f. (S. X). Root, שָׁבַח, *to take captive; see, Joshbekashah.*

*Slay, to,* חָרַג, esp., with the sword; hence,, חֹרֵג, m. (S. VII; L. Pr. cl. II, f. 9), a Slayer.

*Sleep, to,* יָשַׁן (Verb פ"י of the second class; comp. Part I,

Ex. LIII). Hence, *Sleep*, שָׁנָה, f. (S. XI; L. Pr. cl. II, f. 3).

*Slide, to*, מָעַד.

*Sling, to*, קָלַע; *at any thing*, אֵל.

*Smite, to*, 1) נָכָה, only in Hiphil, הִכָּה. *A Wound*, מַכָּה, f. (S. X; L. Augm. II, cl. IV). 2) שָׁלַח, Hiphil. 3) *to smite the hindmost*, נָכַח, Piel; prop., *to cut off the tail*, from זָנַב, m., *a tail*.

*Smoke*, עָשָׁן, m.; construct form, עֲשָׂן, as if from עָשָׂן.

*Smooth, to make*, esp. the tongue, חָלַק, Hiphil. In Kal, *to be Smooth*. Also, *to Distribute*, Hithpael; *to Divide*, Piel; *to be Divided into*, Hophal, with לָ. —Subst., חֶלֶק, m. (S. VI; L. Pr. cl. I, sp. 3), *a Part, Portion*. מַחֲלָקֹת, f. (S. XIII; L. Augm. II, cl. IV), *a Course* (of Priests or Levites).

*Snare, a*, 1) מוֹקֵשׁ, m. (S. VII; L. Augm. II, cl. IV, f. 7). From יָקַשׁ, *to lay snares*. 2) = *Cord*, חֶבֶל, m. (S. VI; L. Pr. cl. I, sp. 1 and 2).

*Sodom*, סֹדֹם; LXX, Σόδομα.

*Sole of the foot, the*, esp. *the hollow part*, כָּף, m. (S. VIII; L. Pr. cl. I, sp. 1). Root, כָּבַף, *to bend*, therefore כָּף, prop., *the curvature, hollow*. כִּפְיָה, f. (S. X; L. Pr. cl. I), *a Branch*.

*Son, a*, 1) see, *to Build*. 2) see, *to Bear* (children).

*Soul, Life*, נֶפֶשׁ, c. (S. VI; L. Pr. cl. I, sp. 1).

*Sow, to*, זָרַע; hence, *Seed, Posterity*, also, *seed-time*, זֶרַע, m. (S. VI; L. Pr. cl. I, sp. 1). Jezreel, יִזְרְעֵאל (*God soweth*, זָרַע אֵל, 1) a town in the tribe of Manasseh, for a long time the residence of the kings of Israel. 2) a district in the hill country of the tribe of Judah.

*Spare, to*, 1) חָשַׁן, *to hold or keep back*. 2) רַחֲמִים, *to be compassionate, merciful*. 3) נָקָה, Piel; prop., *to declare innocent*.

*Speak, Talk, to*, דָּבַר, esp. in Piel; prop., *to drive before one's self*. Hence, דָּבָר, m. (S. IV; L. Pr. cl. II, f. 2), *a word*. דְּבָר, m. (S. VI; L. Pr. cl. I), *a Pestilence*, prop., *a thing which pursues us*. From the same root appears to be derived, a) דְּבָרָה, f. (plur., דְּבָרִים), *a Bee*. b) מִדְבָּר, m. (S. II; L. Augm. II, cl. IV, f. 1), *a Wilderness*, prop., *a place in which cattle are driven, a pasture*. c) דְּבִיר, *Debir*, a city of Judah. 2) *to Speak*, מָלַל. Hence, מִלָּה, f. (S. X; L. Pr. cl. I), (plur., מִלִּים), *a speech*.

*Spear, Lance*, esp. *a Javelin*, כִּידוֹן, m. (S. I). Etymology uncertain. Is it a noun in יוֹן (L. Augm. II, cl. X), from יָדַד, *to destroy*?

*Speech*, 1) אָמַר, m. (S. VI; L. Pr. cl. I, sp. 5), (Part I, Ex. XLII); אִמְרָה, f. (S. VIII;

L. Pr. cl. I, sp. 4). 2) מָלַח ; see, to *Speak*.

*Spirit* ; see, *Breath*.

*Spittle*, רִיר. Root, רִיר, to drop spittle.

*Spoil, prey, booty*, שָׁלַל, m. (S. IV ; L. Pr. cl. II, f. 2) ; from שָׁלַל, to draw out, to spoil.

*Spoil, to*, 1) see, to *Take* violently. 2) כָּזַז.

*Spread out, Spread abroad, to*, 1) פָּרַץ ; see, to *Break*. 2) פָּרַץ ; see, to *Dash*. 3) to stretch out, פָּרַשׁ, prop., to divide, separate ; Niphal, to be separated or scattered, to spread abroad. Cognate with פָּרַשׁ is פָּרַם, to deal out.

*Spring or Well of water, a*, 1) מוֹצֵי מַיִם ; see, to *Go out*. 2) עֵין מַיִם, prop., an eye of water ; see, *Eye*.

*Spring, Leap, to*, 1) קָפַץ, Piel. In Kal, to draw together. 2) זָרַק ; see, to *Scatter*.

*Spring, Fountain, a*, 1) מַעְיָן ; see, *Eye*. 2) רֹאשׁ ; see, *Head*. 3) מְקוֹר, m. (S. III ; L. Augm. II, cl. IV). From קוֹר, to dig for water ; in the Hiphil, to spring forth.

*Sprinkled, to be*, בָּזַח.

*Spy out, to* ; see, to *Dig*.

*Stag, a* ; see, *Ram*.

*Staff, a*, 1) שֵׁבֶט ; see, *Rod*. 2) מַטֵּה ; see, to *Turn*.

*Stain, to*, נָאָל, not to be confounded with either נָאָל, to demand back, or, נָאָל, to reject.

*Stake, a* ; see, *Nail*.

*Stand, to* ; *Endure, to*, עָמַד.

*A Pillar*, עֲמֹד, m. (S. I ; L. Augm. I, cl. I, f. 2).

*Stand up, to* ; see, to *Rise*.

*Star, a*, כּוֹכֵב, m. (S. II ; L. Augm. I, cl. II, f. 3).

*Steal, to*, גָּנַב ; hence, גִּנְבָּה, f. (S. XI ; L. Pr. cl. II, f. 3), *Theft*.

*Stem (of a tree), a*, (Part I, Ex. LVIII), גִּזַּע, m. (S. VI ; L. Pr. cl. I, sp. 4).

*Step, a*, מַעְדָּ, m. (S. VI ; L. Pr. cl. I, sp. 1). Root, מַעְדָּ, to pace, step.

*Step-father, a* ; see, *Heat*.

*Still, to*, שָׁכַח, Hiphil. Kal, to assuage, of water.

*Stone, a*, אֶבֶן, f. (S. VI ; L. Pr. cl. I, sp. 1). Root, אֶבֶן, to be thick.

*Stop up, to*, סָבַר (comp. סָבַר, to shut up, close) ; to be *Stopped*, Niphal.

*Stork, the* ; see, *Mercy, Kindness*.

*Stranger, a*, 1) גֵּר, m. (S. I ; L. Pr. cl. II, f. 3). From גֵּר, to dwell in a foreign land. 2) a *Stranger* ; a *strange land* ; see, to *Recognise*.

*Stream* ; see, *River*.

*Strength*, 1) כֹּחַ, m. (S. I ; L. Pr. cl. I). 2) חֵזַק, m. (S. VI ; L. Pr. cl. I, sp. 1). Root, חֵזַק, to turn ; Hiphil, to cause to tremble, to be strong, numerous. Hence, חֵזַק, m. (S. I ; L. Pr. cl. I, sp. 1), *Sand (of the sea)*. *Havilah*,

חֲוִילָהּ. 3) חֲזָקָה; see, *to be Strong*.

*Strengthen, to*, חֲזַק, Piel; in Kal, *to be strong*.

*Stretch out, to*; see, *to Spread out*.

*Stretched out, to be*; see, *to Turn, 2)*.

*Strife*; see, *to Plead*.

*Strike, to*, חָרַק; prop., *to clap the hands*: hence, *to drive or hammer in the nails of a tent*. Also, *to blow with the trumpet*.

*Strong, to be*, 1) עָזָה. 2) גִּבּוֹר (Part I, Ex. XXVIII). Hence, *a Hero*, גִּבּוֹר, m. (S. I; L. Augm. I, cl. I, f. 3); and גִּבּוֹר, m. (S. VI; L. Pr. cl. I), *Victory*. 3) חֲזָקָה; Piel, with לָב, *to harden the heart*. Hiphil, *to make strong, to hold, to harden (the heart)*. Subst., *Strength*, חֲזָקָה, m. (S. VI; L. Pr. cl. I); with suff., חֲזָקָתִי.

*Stumble or Fall, to cause to*, קָשַׁל, Hiphil; *at any thing*, קָ. Kal, *to Stumble*.

*Subdue, to*, 1) קָבַשׁ; prop., *to tread under foot*. 2) רָדַד; prop., *to extend, stretch out on the ground*.

*Substance, Possession*; see, *Property*.

*Subtilty, Guile, Deceit*, מְרַקָּה, f. (S. X; L. Augm. II, cl. IV, f. 1). Root, רָקַה, *to throw*; Piel, *to deceive*. *A Lie*, רַקְמָה, f. (S. X; L. Pr. cl. II, f. 5). From this

root seem to be derived, *Jermoth*, יֶרְמוֹת, and, *Jeremiah*, יֶרְמְיָהוּ.

*Suck (the breast), to*, יָנַק; *to Suckle, give suck*, Hiphil.

*Summer*, זֶמַן, m. (S. VI; L. Pr. cl. I, sp. 1).

*Sun, the*, שֶׁשֶׁשׁ, comm. (S. XI; L. Pr. cl. I, sp. 4). Hence most prob., *Samson*, שִׁמְשׁוֹן (formed with the termination לוֹן, L. Augm. II, cl. X). Josephus (Archæol. 5, 10), perhaps incorrectly, explains this word by ισχυρός, to which the exploits of Samson might have given occasion.

*Support, to*, קָמַץ.

*Surface a*; see, *to Turn, 1)*.

*Swallow up, to*, בָּלַע. *Balaam*, בָּלַעַם, for בָּלַע עַם, *absorptio populi*. LXX, Βαλαάμ.

*Swear, to*; see, *Seven*.

*Sweet, to be*, 1) מֵתֵק. Hence, מֵתֵק, m. (S. III; L. Pr. cl. II, f. 10), *Sweet*. 2) מִלֵּץ, Niphal (Part I, Ex. XX); prop., *to be smooth*.

*Swelling, a*, שֹׁחִין, m. (S. I; L. Pr. cl. II, f. 6). Root, שָׁחַן, *to be inflamed*.

*Sword, a*; see, *a Waste place*.

*Syria*, אֲרָם. This Aram comprehended also the country of Mesopotamia. Etymology: from אָרַם = רוּם, *to be high*? *Highland*. *A Syrian*, אֲרָמִי, m. (S. I; L. Augm. II, cl. VIII).



## T

*Tabernacle, a*; see, *Tent*.

*Table, a*; see, *to Send*.

*Take, to, i. e., 1) to Receive, לָקַח. See, S. § 254 (3) (c) Note; L. art. 198, 16. 2) to Take (a name in vain); see, to Raise. 3) to Take, capture, e. g., a city, לָקַח; to take alive, of things that have life. In Hithpael, to keep together. 4) to Take in possession, יָרַשׁ, (Verb, פִּי, Part I, Ex. LII). 5) to Take violently, rob, seize, spoil, גָּזַל. Hence, גָּזַל, m. (L. Pr. cl. II, f. 3); construct form, גָּזַל, Robbery, a thing taken away by violence.*

*Talent, a, כֶּכֶר, f. (S. II; see, § 320 (b) Note 2; L. Augm. III, cl. II). Root, כִּוַּר, to be round; hence, a round stone, weight.*

*Talk, to*; see, *to Speak*.

*Teach, to*; see, *to Learn*.

*Teacher, a, 1) מוֹרֵךְ; see, to Throw. 2) שׁוֹפֵט; see, to Judge, 2).*

*Tear, Tear away, to, פָּרַק, Piel.*

*Tell, to*; see, *to Shew*.

*Tema, תִּימָא, the northern part of Arabia Deserta.*

*Temple, a*; see, *to be Finished, 4).*

*Tempt, bring into temptation, to, נָסָה, Piel.*

*Ten, עֶשְׂרֵה, m. construct form, עֶשְׂרֵה; עֶשֶׂר, f.—With other numbers, עֶשֶׂר, m.,*

*עֶשְׂרֵה, fem.; as, thirteen, עֶשְׂרֵה עֶשְׂרִים. Twenty, עֶשְׂרִים. The Tenth, עֶשְׂרִי. See, S. §§ 395—397; L. art. 181.*

*Tent, a, אֹהֶל, m. (S. VI; L. Pr. cl. I, sp. 5). Plur., אֹהֳלִים, and with prepositions, אֶתְּ אֹהֳלִים; as, בְּאֹהֳלִים. The Tabernacle of Congregation, אֹהֶל מוֹעֵד.*

*Terror, 1) אִימָה, f. (S. X; L. Pr. cl. I). Chald., אִים, to be terrible. 2) מַעֲרָצָה, f. (Part I, Ex. XXVI; L. Augm. II, cl. IV, f. 1). Root, עָרַצ, to quake, be afraid.*

*Testimony, Witness; see, a Witness.*

*Than; see, Out of.*

*Thank, praise (from thankfulness), to, יָדָה, Hiphil. In Kal it signifies, to throw; the member of the body with which one throws, the Hand, יָד, c. (S. II; L. Pr. cl. II): it is sometimes, though rarely, masc. —From the Hiphil is derived the proper name, יְהוּדָה, Judah, (Gr. Ἰουδα), fem. as a country, masc. as the name of a tribe.*

*That, כִּי, also, Because. Allied to the Latin qui, (Pers., ki). Adversatively כִּי signifies for, γάρ.*

*The, הַל. See, Part I, Ex. V.*

*Theft; see, to Steal.*

*Then, אָז.*

*Thence; see, There.*

*There, (ibi), שָׁם; lengthened,*

שָׁמָּה. *Thence*, מִשָּׁמָּה (שָׁם and מָן).

*Thicket*, a, סִבְכָּה, m. (S. I; L. Pr. cl. II, f. 1), and סִבְכָּה, m. (S. VI; L. Pr. cl. I, sp. 5); with suff., סִבְכֵּי. From, סִבַּךְ, to entwine, interweave.

*Thigh*, a, יָרֵךְ, m. (S. V; L. Pr. cl. II, f. 3). Dual, יָרְכַיִם.

*Thirst*, מְצִיָּא, m. (S. IV; L. Pr. cl. II, f. 2). Root, מָצָא, to be thirsty. *Thirsty* and a *thirsty person*, מְצִיָּא, m. (S. V; L. Pr. cl. II, f. 3).

*Thirty*: see, *Three*.

*This*, זֶה, with the article, הַזֶּה and הַזֵּה (S. § 167); and fem., זֹאת. See, Part I, Ex. VIII). *This—that, one—another*, זֶה-זֶה; plural, אֵלֶּה, rarely אֵל. This is allied to the article הַזֶּה, Arab., אֵל.—*On this side—on that side*, מִזֶּה—מִזֵּה.

*Thorn, Thistle*, a, 1) סִיר, m. (S. I; L. Pr. cl. I). 2) קוֹץ, m. (S. I; L. Pr. cl. I, sp. 1).

*Thou*, אַתָּה, m., in pause, אַתָּה. Fem., אַתָּי. Plural, Ye, אַתֶּם, m., אַתֶּן, f., ἀπαξ λεγόμενον.—(S. §§ 164, 165; L. art. 145, 2, 3).

*Thought*, מַחְשָׁבָה, f. (S. XI; L. Augm. II, cl. IV, f. 1); from הִשָּׁב, to bind together, colligere. Hence the proper names: *Hashabiah*, הַשְּׁבִיחַי, one who thinks on God, יְהוֹי for יְהוֹה; *Heshbon*, הֶשְׁבֹּן, a city of the Amorites.

*Thousand*, a, אֶלֶף, m. (S.

VI; L. Pr. cl. I, sp. 1). See, S. § 395 (d) Par. XXVIII (E); L. art. 181, 2.

*Threaten*, to, יָמַח, prop., to think, contrive: hence, מְזַמֵּחַ, Discretion.

*Three*, m. שְׁלֹשָׁה, f. שְׁלוֹשׁ (S. § 395 (a); L. artt. 181 and 226, 3). *Thirty*, plural of the simple number (S. § 395 (c); L. art. 181, 2).

*Throne*, a; see, to Cover.

*Throw or Cast*, Cast or Throw down, Smite, Lay waste, to, 1) שָׁלַךְ, Hiphil. Hence, שָׁלָךְ, m. (S. IV; L. Pr. cl. II, f. 2), the Pelican. 2) to Throw one's self down, to Fall down, כָּרַע. 3) יָרָה; in Hiphil this verb signifies, to Teach. Hence, מוֹרֵךְ, m. (S. IX; L. Augm. II, cl. IV), a Teacher; and, תּוֹרָה, f. (S. X; L. Augm. II, cl. VI), a Law, especially the Mosaic Law. 4) to Throw down, שָׁמַט.

*Thunder*, רָעַם, m. (S. VI; L. Pr. cl. I, sp. 1). From רָעַם, to thunder.

*Timber*; see, *Tree*.

*Time*; see, *Until*.

*Time*, a, פַּעַם, c. (rarely masc.), (S. VI; L. Pr. cl. I, sp. 1); from פָּעַם, to strike. Twice, by the dual.

*Timnath*, תִּמְנָת, a town of Judah. *Timnath-serah*, תִּמְנַת-הַסֶּרַח, compounded of תִּמְנָת and הַסֶּרַח, the Sun; the latter word occurs also in Is. xix. 18, in connexion with עִיר.

*Tingle, to*, תִּנֵּל. Hence, *Cymbals*, מִצְלִיתִים, dual (L. Augm. II, cl. IV).

*To*, 1) as a sign of the dative, לְ; also, with an infinitive, as, *to see*, לִּירְאוֹת; also, *in order to*, לְ, as, *in order to pass over*, לְעָבֹר. 2) *to*, i. e., *to-wards*, אֶל, also, לְ.

*To-day*; see, *Day*.

*Toil*; see, *to be Weary*.

*Tongue, a*, לָשׁוֹן, com. (more freq. fem.) (S. III; L. Pr. cl. II, f. 10).

*Tooth, a*, שֵׁן, m. and f. (S. VIII; L. Pr. cl. I, sp. 2). Root, שָׁנַן, *to be pointed*.

*Tortoise, a*, צָב, m. (S. VIII; L. Pr. cl. II, sp. 2). Root, צָבַב, *to cover*.

*Touch, to*, נָגַע.

*Tow, פִּשְׁתָּה*, f. (S. XII); in the plur., פִּשְׁתָּהִים; prop., *Flax*. We also find the form, פִּשְׁתָּה, m. (S. IX).

*Tread, to*, דָּרַךְ. Hence, דָּרָךְ, m. (S. VI; L. Pr. cl. I, sp. 1); also fem., *a Way*.

*Treasure, a*; *a hidden treasure*; see, *to Hide*.

*Tree, a*, עֵץ, m. (S. VII; L. Pr. cl. I, sp. 2); plur., עֵצִים; constr. form, עֵצָי.—The same word is used also for *wood*, *timber*; for 'firewood' the plural is used as denoting the pieces.

*Tremble, to*, רָעַד. 2) רָגַז.

*Trespass, a*, אָשָׁם, m. (S. IV; L. Pr. cl. II, f. 2), אֲשָׁמָה, f. (S. XII; L. Pr. cl. I, sp. 1). From אָשָׁם, *to be guilty*.

*Tribe, a*; see, *Rod*.

*Troop, a*, גִּדּוּד, m. (S. I; L. Pr. cl. II, f. 11); from גִּדַּד, *to assemble together in troops*.

*Trouble, to*; *Trouble*; see, *to be Narrow*.

*Trouble, מְהוּיָמָה*, f. (S. X; L. Augm. II, cl. IV). Root, הִיַּם, הָמָה, *to be disturbed*.

*Troubled, to be*, בָּהַל, Niphal.

*True*; *Truth*; see, *to be Established*.

*Trumpet, a*, שׁוֹפָר, m. (S. II; L. Augm. I, cl. II, f. 3). Plur., שֹׁפָרִים. This instrument was shaped like a horn. LXX, κερατίνη, σάλπιγξ. *To blow with the trumpet*, בָּתֹּקַע.

*Trust, to*, בָּחַן; *in or upon any one*, בָּ. Hence, *Safely, Securely*, לְבִטָּח.

*Try, to*, בָּחַן; used esp. of men who try metal with fire, then applied to God.

*Tubal Cain*, תּוֹבֵל הָקוֹן.

*Turn, Decline* (as, the day), *Go away, to*, 1) פָּנָה; *to any thing*, אֶל; also, *to Look*, speculate; hence, פָּנָה, only in the plural פָּנִים, m., *the Face*, also, like *facies*, *the Surface*. With לְ in the construct form, לְפָנַי, *before*; also, מִפְּנֵי, *before, from before*, signifying removal, whilst לְפָנַי denotes rest. 2) *to Incline* (the ear), *to Pervert* (judgment), נָטָה; intrans., *to turn aside*; Niphal, *to be stretched out*. Hence, *a Bed*, מִטָּה, f. (S. X; L. Augm.

II, cl. IV), κλην; a Staff, מַטֵּה, m. and f. (S. IX; L. Augm. II, cl. IV); plur., מַטֵּהִים.

Turn away, to; see, to Depart.

Twice; see, a Time.

Two; see, a Year.

## U

Unclean, טָמֵא, (S. V; L. Pr. cl. II, f. 3); from טָמַא, to be unclean.

Under, תַּחַת; instead of, the same.

Understand, to, בִּין and בִּינ. Hence, בֵּין (prop. construct form of בִּין, intervening space), between. Subst., תְּבִינָה (L. Augm. II, cl. VI), Understanding, Prudence, Knowledge.

Ungodly; see, Wicked.

Unleavened Bread, מַצָּה, f. (S. X). Etymology uncertain.

Until, Unto, עַד; Until that, עַד אֲשֶׁר.—עַד properly signifies, Continuance or Duration of time, Eternity, from the root, עָדָה.—Hence, עַתָּה, comm. (S. VIII; L. Pr. cl. I, sp. 3), for עַד־הַיּוֹם, Time.—Again, עַתָּה (in Pause, עַתָּה), now:—עַתָּה—עַתָּה, at one time—at another. 2) Cognate with this is עָוַד, Arab., to return, whence, עוֹד (return, repetition) yet.

Upon, 1) where?, עַל, upon the mountain. 2) = over, עַל; see, to Go up.

Upper chamber, an; see, to Go up.

Upright; see, to Bless, 2).

Upupa, the, דוּבִיפָּח, f. Etymology uncertain.

Usury, בָּשָׁף, (S. VI; L. Pr. cl. I). Root, בָּשָׁף, to take usury.

Uz, עוּץ, f., the country of Job. LXX, Αὐσίτις, and the people Αὐσίται. The country was situated in the northern part of Arabia Deserta, and extended eastward to the Euphrates and Mesopotamia.

## V

Vain, in, 1) לִשְׁוֵא; from שׁוּא, to be vain, empty. 2) הֶבֶל; prop., vapour, vanity. 3) לְרִיקָה; from רִיקָה, to be empty, with לְ.

Valley, a, 1) בְּחַל, m. (S. VI; L. Pr. cl. I, sp. 1), esp., a valley with a river; hence, בְּחַל, the stream or river itself. 2) בְּקֻעָה; see, to Cleanse. 3) a Valley; see, to Bring, 6).

Vashti, וַשְׁתִּי. The wife of the Persian king Ahasuerus.

Vessel, a; see, to be Finished.

Victory; see, to be Strong.

Vine, a, גֶּפֶן, m. (S. VI; L. Pr. cl. I, sp. 1).

Vinedresser, a; see, Vineyard.

Vintage, Grape-harvest, the, קָצִיר, m. (S. III; L. Pr. cl. II, f. 6). Root, קָצַר, to cut off,



esp. *from the vine*. Comp., *Harvest*, קִצִּיר.

*Vineyard*, א, כָּרֶם, m. (S. VI; L. Pr. cl. I, sp. 1). Root, כָּרַם, Arab., *to be noble*. Hence, כֹּרֶם, m. (S. VII; L. Pr. cl. II, f. 9), *a Vine-dresser*.

*Violence*, חָמָס, m. (S. IV; L. Pr. cl. II, f. 2).

*Virgin*, א; see, *to Drive away*.

*Visit*, to, בָּקַד, prop., *to look at any thing, search, examine*. *To visit* (sins) *upon any one*, עָל.—*To assemble, review, number* (an army or people), Kal and Hithpael.—In Niphal, *to be missing, to lack* (at a review or numbering).—In Hiphil, *to place or appoint as an officer*; also, *to commend or entrust to any one*, e. g., *to commend one's soul to God*.—*An officer*, בָּקִיד, m. (S. III; L. Pr. cl. II, f. 6); also, מְבַצֵּחַ (from בָּצַח, *to be pure or perfect*), equivalent to, *a superintendent*: hence this latter word is used esp. of leaders or superintendents of musicians or handicraftsmen.—*Officers*, בָּקִידִים, plural of בָּקִיד, m. (S. III; L. Pr. cl. II, f. 7), i. q., בָּקִיד.—*An order, command*, בָּקִידָה, f. (L. Pr. cl. II, f. 7).

*Voice, Sound, Bleating* (of a flock), א, קוֹל, m. (S. I; L. Pr. cl. I, sp. 1). Plural, קוֹלִים.

*Vow*, א, נָדַר, m. (S. VI; L.

Pr. cl. I, sp. 4); from נָדַר, *to promise*.

## W

*Wail, to*; see, *to Howl*.

*Wait, to*, 1) i. q., *to hope*, שָׁבַר, Piel; *upon any one*, אָל or לָ. 2) *to wait upon, attend to*, (curare), שָׁמַר; see, *to Keep*.

*Walk, to*; see, *to Go*.

*Wall, a*, 1) קִיר, m. (S. I; L. Pr. cl. I). 2) גִּדֵּר, m. (S. V; L. Pr. cl. II, f. 3); also, *a Hedge, Fence*; from גָּדַר, *to fence in*. גִּדְרָה, f. (S. XI), *a Fold for sheep*. 3) חוֹמָה, f. (S. X; L. Pr. cl. I, sp. 1); from חָוָה, *to surround, defend*. The plural also with a singular signification, *mænia, city-walls*.

*War, to*; *War*; see, *Bread*.

*Wash, to*, רָחַץ. Hence, רִחְצָה, f. (S. XII; L. Pr. cl. I, sp. 1), *a Bath*.

*Waste or desolate place, a*, חֲרָבָה, f. (S. XII; L. Pr. cl. I, sp. 1). Root, חָרַב, *to be dry, desert*. Hence also, חָרַב, f. (S. VI; L. Pr. cl. I, sp. 1), *a sword*, as an instrument of desolation; or perhaps better from Arab., *acuer* (gladium), hence, *gerere bellum*.

*Water*, מַיִם, m., found only in the plural; construct form, מַי, prop. *undæ*, and hence the plural form. Before suffixes, מַיִמִּי.

*Watch, to*, נָזַן, Hiphil; *to*

*Watch over, to Defend*, וָעַל. Kal, *to hedge about*: hence, וָעַל, m. (S. VIII; L. Pr. cl. I, sp. 1), *a Garden*, prop., *an enclosed piece of ground*, and מָגֵן, m. (S. VIII; L. Augm. II, cl. IV), *a Shield*. 2) *to Watch*; *a Watch*; see, *to Keep*.

*Watch-tower*, a, מִצְפָּה, m. (S. IX; L. Augm. II, cl. IV, f. 3). Root, מִצָּף, *to be bright, shining, to view attentively*.

*Wax*, דֹּוֹגֵג, m. (S. II; L. Augm. I, cl. II, f. 3).

*Waymark*, a, תְּמָרֹר, m. (S. I; L. Augm. II, cl. VI, f. 6), *a high pillar*.

*We*; see, *I*.

*Weakness, Disease*, חֲלִי, m. (S. VI; L. Pr. cl. I, sp. 5); from חָלָה, *to be weak*.

*Weary, to be*, 1) יָגַע. *Labour, Toil*, יִגְעָה, f. (S. X; L. Pr. cl. II, f. 5). 2) יָעַף.

*Weep, to*, 1) i. q., lacrimari, בָּכָה: hence, *a Weeping*, בָּכִי, m. (S. VI; L. Pr. cl. I). 2) i. q., *to grieve*, סָפַד; *over or on account of any thing*, עַל and לְ (Part I, Ex. XVI.)

*Weigh, to*, שָׁקַל.

*Well*, a, בְּאֵר, f. (S. VI; L. Pr. cl. I, sp. 3); plur. יְוֹת. Root, בָּאָר, *to dig*. Hence, *a Cistern*, בְּאֵר הַמַּיִם. Also, *a Pit*, בּוֹר (for בְּאֵר), m. (S. I; L. Pr. cl. I, sp. 5); plur., יְוֹת. A Compound of בְּאֵר is, *Beer-sheba*, בְּאֵר-שֶׁבַע, prop., *the Well of the Seven*, i. e., *of the*

*oath*. See, Gen. xxi. 2) see, *Spring of water*.

*Whale*, a, תַּבִּיחַ, m. (S. I); gen., *any long marine animal*, from תָּבַח, *to be extended*.

*Wheat*, חֲטָיִים, m., plur. as *Corn*. In the sing., חֶטֶף, *wheat in the straw*.

*Whence?* מֵאַיִן; from מֵן and מֵיָן, *where?*

*Where?* 1) אַי, אֵי. 2) אֵי. This is used with suffixes; as, *Where is he?* אֵיֵי.

*Wherefore?* see, *Who*.

*Whip*, a; see, *to Go to and fro*.

*Who, which, etc.*, 1) the relative; see, *to Bless*, 1). 2) the interrog. *who?*, *quis?* מִי. *What?* מָה. Comp. Part I, Ex. X. 3) with prepositions, לָמָּה, *why?* *wherefore?* בְּמָה, *whereby?* *by what?* עַל-מָה, *wherefore?* עַד-מָה, *How long?*

*Whole, the*; see, *to be Finished*, 2).

*Why*; see, *Who?*

*Wicked, Ungodly*, adj. and subst., רָשָׁע, m. (S. IV; L. Pr. cl. II, f. 2); from רָשַׁע, *to act wickedly*; Hiphil, *to Condemn*.

*Wickedness*; see, *to Act wickedly*.

*Wide, to be*, רָחַב; *to make wide, to Enlarge*, Hiphil. Hence, רָחַב, m. (S. IV; L. Pr. cl. II, f. 2), רָחֳבָה, f., *Large, Spacious, Roomy*; רָחֹב, m. (S. VI; L. Pr. cl. I, sp. 5), *Width, Breadth*.

*Wilderness, Waste place, a,*

1) מִדְבָּר, m. (S. II; L. Augm. II, cl. IV, f. 1); see, *to Speak*.

2) עֲרֶבְכָה.

*Wild Goat, a,* יָעֵל, m. (S. V; L. Pr. cl. II, f. 3). Root, Arab., יַעַל, *to climb*. 2) נֶאֱקוּ, m.

*Wind; see, Breath.*

*Wing, a,* כְּנָף, m. (S. IV; L. Pr. cl. II, f. 2). From כָּנַף, *to cover*.

*Wine-press, a,* פִּירָה, f. (S. X; L. Pr. cl. I, f. 5); from פָּרַר, פִּיר, *to break to pieces*. Whence also, פִּיר, m. (S. I; L. Pr. cl. II, f. 1), *a bullock*; פִּרָּה, f. (S. X), *a cow*.

*Wine,* יַיִן, m. (S. VI; L. Pr. cl. I, sp. 1).

*Wink, to; see, to Press together.*

*Winter, pass the winter, to,* חָרַף (a denominative verb from חֶרֶף, *winter*); prop., *to deprive of leaves*: Piel, *to Jeopard*; also, *to revile*: hence, חִרְפָּה, f. (S. XII; L. Pr. cl. I, sp. 3), *reproach*.

*Wipe, wipe off, to,* מָחָה.

*Wise; a Wise man,* חָכָם, m. (S. IV; L. Pr. cl. II, f. 2).

*Wisdom,* חִכְמָה, f. (S. XII; L. Pr. cl. I, f. 5). Root, חָכַם, *to be wise*.

*With, prep., כִּי.* 2) עִם, esp. in connexion with personal pronouns; e. g., *with thee*, עִמָּךְ, with a reduplication of the ט. 3) אִתָּה; with suffix, אִתִּי, *with me*. This אִתָּה must

not be confounded with אִתָּה the sign of the accusative.

*Withdrawn, to be; see, to Collect.*

*Without, i. e., outside,* חוּץ (a street). From *without*, מִחוּץ.

*Witness, a,* עֵד, m. (S. I; L. Pr. cl. II, f. 3); prop. part. of עִיד, *to bear witness* (as מֵת, mortuus, from מוּת, mori). From the same root, *Witness, Testimony,* עֵדוּת, f. (S. § 319 (b), Note 2; L. art. 137, 2), and עֵדָה, f. (S. XI).

*Woman, a; see, Man.* 2) נִחְרְתָה; see, *to Pierce through*.

*Wonderful, to be,* נִפְלָא, Niph. Hence the Participle, נִפְלָא, m. (L. Augm. II, cl. V, f. 1), נִפְלְאָה, f., esp. in the plur., נִפְלְאוֹת, *Wonders*; also, מוֹפֵת (Part II, Ex. XI), m. (S. VII; L. Augm. II, cl. IV, f. 7).

*Wood; see, Tree.*

*Word, a,* 1) דְּבָר; see, *to Speak*. 2) אִמָּרָה; see, *to Say*.

*World, the,* תִּבְלָה, poetic for אֶרֶץ.

*Work; see, to Make, also, a Messenger.*

*Worship, to; see, to Pray.*

*Worthless,* בְּלִיעַל, m.; from בָּלִי, *without*, and יַעַל, *Profit, Advantage*. Root, יַעַל.

*Wound, a; see, to Smite.*

*Write, to,* כָּתַב; *to any one,* עָל. *A Writing,* כְּתָב, m. (S. I; L. Pr. cl. II, f. 1).

*Wrath; see, Anger.*

*Wroth, to be,* קָנָה, Kal and

Hithpael; *at or concerning any thing*, על.

## Y

*Year, a*, שָׁנָה, f. (S. XI; L. Pr. cl. II, f. 2); plur., יָמִים and in poetry, יָוֵד (S. § 327 (1). With numbers שָׁנָה is collective. Root, שָׁנָה, *to repeat*. (Hence, שָׁנָה, subst., *a return of the sun*).—Hence also, שָׁנִים (i. e., *repeated*), *Two* (S. § 397 (1), and Par. XXVIII, A (p. 233); L. art. 181).—*The Second*, שָׁנִי (S. § 396, and Par. XXVIII, A; L. art. 181, 2).

*Yet*; see, *Until*.

*Yoke, a*,; see, *to Go up*, 2).

*Young man, a*; see, *to Drive away*.

## Z

*Zaccur*; see, *to Remember*.

*Zadok*; see, *to be Righteous*.

*Zillah*, זִלְחָה.

*Zion*, צִיּוֹן. The name of the higher and southern eminence (the Acropolis) of Jerusalem. This part is frequently put for the whole city.—Root, צָיַח, *to be dry*. Cognate with this root is the Syriac, צָוַח, *to place*. Hence, *that which is set up, a High Heap*, צִיּוֹן, m. (S. I).

*Zoar*, צִעֵר, f.

*Zuph*, צִוְּף. Root, צָוַף, *to drop*, esp. with honey.





## APPENDIX.

### ON THE PAUSE\*.

EVERY period or sentence, whether consisting of one or more members, has in Hebrew only one grand division, marked by *Athnakh* (א), which answers to our colon or semicolon. At the end of the sentence is placed *Silluq* (ן) with *Soph Pasuq*, answering to our period or full stop; together in this form (ן). E. g., *Shew us thy mercy, O Lord; and grant us thy salvation*, הֲרֵאֵנוּ יְהוָה חֲסִדֶּךָ וְיִשְׁעֶךָ תִּתֵּן לָנוּ.

To which syllable this *Athnakh* and *Silluq* with *Soph Pasuq* must be placed, depends on the *tone syllable*, which is either the *last* (Milra) or the *penult* (Milel); there is no third. Stuart, § 99, etc.; Lee, artt. 61 and 117.

In the pause a *change of vowels* frequently takes place for the sake of euphony, of which change the following are the principal rules.

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\* When I found it necessary to give in the notes a form with which I could not suppose the learner to be yet acquainted, I also added, if the word were the last of its sentence, the *Pausal form*. With other words, especially those which might be referred to in the *Lexicon*, I omitted this, partly to save room, and partly to leave it to the judgment of the learner, in these unconnected examples, to place this word or that at the end. My opinion is, that it is better for some time not to trouble the learner with these pausal forms, until he be quite perfect in the usual ones, and there be no further fear of his confounding the two. That which is most simple, even although it may not be the most usual, must at first be considered the best.

## GENERAL RULES FOR PUNCTUATION IN THE PAUSE.

1. A sound long by nature remains without change ; as, נִבְיָא, עוֹלָם.

2. A vowel short by nature passes over into its homogeneous long sound ; as, קָטַל, מֵיִם, מְלִךְ (מֶלֶךְ), in Pause, קָטַל, מֵיִם, מֶלֶךְ.

### EXCEPTIONS.

a) Sometimes, although very rarely, Pattahh retains its situation, as in the adverb עַד (*always*). This עַד occurs also with Seghol (עֵד), which vowel remains also in pause ; as, לְעוֹלָם וָעַד (*for ever and ever*).

b) Seghol must be considered as capable of both quantities : for, in pause, it is changed sometimes into the *long* sound (־ָ or ־ֿ) ; as in Segholate nouns, II, A. 1, and apocopate futures with י conversive (VI. D. Irregular Verbs, 4, פִּי) : sometimes into *Pattahh* (וִי־אֶמֶר, comp. VI. D. 3. פֶּא) : and sometimes it remains ; as, זָרַע, דָּרַךְ together with סֵלָה, דָּרַךְ. This last is the case when Seghol has arisen as a weaker sound from other vowels ; as, עַד from עֵד, the suffixes תָּם and תֵּן, from תָּם and תֵּן, the participles of verbs גָּלָה, as גָּלָה (for גִּלָּה ; comp. קָטַל), and nouns of this termination, as קָצָה ; and in some other words ; as, בָּרַז, בָּבֶל, אֶמֶת.

3. If the tone rests upon the last syllable, which begins with two consonants, the *Sheva mobile* is changed into a vowel, namely,

a) The *simple Sheva* (־ֿ) into the long vowel

homogeneous to that which originally occupied its place but was dropped when the words received accession, as,

קָטַל from קָטַל, מָלַא from מָלַא, יָקַטַל from יָקַטַל;  
in pause,  
קָטַל מָלַא יָקַטַל.

The monosyllabic nominal and verbal forms with Sheva mobile, as also the suffix  $\text{ףְ-}$ , in pause,\* change the Sheva into Seghol; as,

לְחִי, בֵּיתְךָ, יְחִי (from חִיָּה), תְּשִׁי (from תְּשִׁה);  
in pause,  
לְחִי בֵּיתְךָ יְחִי תְּשִׁי.

b) A composite Sheva ( $\text{ֿֿֿ}$ ,  $\text{ֿֿֿֿ}$ , and  $\text{ֿֿֿֿֿ}$ ) into the homogeneous long vowel; as,

חֲלִי, אֲנִי; but חֲצִי  
in pause, חֲלִי, אֲנִי; חֲצִי, 1 Kings, x. 7.

4) Some words form an exception to the general rule by drawing back in pause the tone to the *penult*; especially words spoken with emphasis, as in addressing another, or in exclamations; as,

אֲנֹכִי, אֲתָה, עֲתָה;  
in pause, אֲנֹכִי, אֲתָה, עֲתָה;

in which latter examples Pattahh becomes Qamets even before Daghes forte.

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\* The exceptions in the case of prepositions with this suffix, see under II, Noun, C Note.



The following special rules will, it is expected, be of service to the student.

## I. PERSONAL PRONOUNS.

The Personal Pronouns have the tone on the last syllable, except the following, which in pause take it on the penult.

SINGULAR.	PLURAL.
1 Pers. אֲנִי and אֲנִי	אֲנִי and אֲנֵינוּ
2 Pers. אַתָּה	אַתֶּם
3 Pers. —	הֵם and הֵנָּה.

## II. THE NOUN.

### A. *Masculines.*

All words which have not the terminations mentioned under B. Feminines 1) are, with a few exceptions, masculines.

#### 1. *Singular.*

1) All masculines have in the singular the tone on the last syllable, except the Segholate forms (Stuart, Decl. VI ; Lee, Prim. cl. I), respecting which the following table may be consulted.

2) The Segholate forms in both the masculine and feminine (comp. B. Feminines 2) have the tone on the penult, and, in pause, take in the tone syllable the corresponding long sound instead of the short one and for Sheva a Seghol.

*Absolute form.*

פְּרִי בֵּית מוֹת פֶּעַל זֶרַע נִצַּח נֶעַר קֹדֶשׁ סֵפֶר מֶלֶךְ

*Pausal form.*

פְּרִי בֵּית מוֹת פֶּעַל זֶרַע נִצַּח נֶעַר קֹדֶשׁ סֵפֶר מֶלֶךְ

Sometimes Seghol remains in the penult in pause (see above, Rules for Punctuation in the Pause, 2, b); as זֶרַע, דְּרֹךְ together with דְּרֹךְ. The word סֵלָה is not a Segholate, nor yet a feminine, as is shewn by the tone, which is on the penult.

*2. Plural.*

1) *The Absolute State.* The termination יִם always has the tone; therefore in pause דְּבָרִים.

2) *The Construct State.* The termination יִם can never occur in pause, since this form must necessarily have a word after it.

*3. Dual.*

The termination יִם always has the tone on the penult (as also have the plurals of this termination), and in pause becomes יִם; as, שָׁמַיִם, מַיִם, סוּסִים.

*B. Feminines.**1. Singular.*

1) The feminine terminations תִּ, יָת, הִ have the tone on the last syllable, therefore on the termination itself; as, עֵבְרִית, חֲמָה, בְּקָרָת, זִמְרָת, חֲטָאת, מַלְכוּת.

*Exceptions.* בְּעֶרְהָ and רְחֻמָּה.

*On ה paragogic.*

ה paragogic, in order to distinguish it from the feminine termination (הַ), has not the tone, but this rests on the preceding syllable; thus, שְׂמִימָה, אֶרְצָה become in pause, שְׂמִימָה, אֶרְצָה.—Hence care must be taken not to confound forms with ה paragogic with feminines; as, לִילָה from לִיל, which in pause becomes לִילָה.

2) The Segholate forms, as in the masculine, have the tone on the penult, therefore

have in pause  $\text{תְּֿֿֿ}$ ,  $\text{תְּֿֿֿ}$ ,  $\text{תְּֿֿֿ}$ ,  $\text{תְּֿֿֿ}$   
 $\text{תְּֿֿֿ}$ ,  $\text{תְּֿֿֿ}$ ,  $\text{תְּֿֿֿ}$ ,  $\text{תְּֿֿֿ}$ .

Thus also the feminines of participles in תְּֿֿֿ, etc.

*Note.*—The first Seghol, as in masculines, frequently remains in pause; as, אִילָה.

*2. Plural.*

The termination ת always has the tone; as שְׂמִיּוֹת from שִׁמ.

*C. The Noun with suffixes.*

All suffixes have the tone on the last syllable, except the following, in which it is on the penult.

## SINGULAR NOUN.

<i>Singular suffixes.</i>	<i>Plur. suffixes.</i>
2 Pers. תְּֿֿֿ (for the usual תְּֿֿֿ) and תְּֿֿֿ	תְּֿֿֿ Fem. תְּֿֿֿ
3 Pers. תְּֿֿֿ, תְּֿֿֿ Fem. תְּֿֿֿ, תְּֿֿֿ	תְּֿֿֿ Fem. תְּֿֿֿ

## PLURAL NOUN.

1 Pers. גְּֿֿֿ, יְּֿֿֿ	יְּֿֿֿ
3 Pers. מְּֿֿֿ (poetic)	יְּֿֿֿ

The plural suffix of the first person (־וֹ) becomes ־וֹ.

*Note.*—Prepositions with suffixes have the same tone, except that in the 2nd pers. masc. sing. the form ִּיְֿ is always found in pause, not ִּיְֿֿ; as, ִּיְֿ, not, ִּיְֿֿ; thus also ִּיְֿ, ִּיְֿֿ, etc.

The unusual suffixes to nouns are given by Stuart, § 336, in the Notes, and Lee, art. 145, 18—22, where also the tone syllable of each may be seen.

### III. ADVERBS.

Adverbs have the tone on the last syllable, and, if compounds of nouns, follow the rules for that part of speech; as, מִבֵּית (from מִן and בֵּית, a Segholate noun), in pause, מִבֵּיתֿ.

### IV. PREPOSITIONS AND CONJUNCTIONS.

1) Prepositions and Conjunctions cannot occur in pause, since the former must have a noun, and the latter a noun or verb or a whole sentence, after them.

2) When compounded with suffixes these give the tone syllable. Comp. the foregoing table and observations in II. C. Note.

### V. INTERJECTIONS.

Interjections have the tone on the last syllable, unless used with הַ paragogic; as, הַלֵּילָהּ, for this termination does not take the tone; see II. B. 1).



## VI. VERBS.

A. *The Regular Verb.*

## I. KAL.

a) *The Præter.*

1) With the affirmatives  $\text{נִי}$ ,  $\text{תִּי}$ ,  $\text{תֵּי}$  the tone rests on the penult, with the others on the last syllable; as,  $\text{שָׁבַרְנוּ}$ ,  $\text{שָׁבַרְתָּ}$ ; but  $\text{שָׁבַרְתָּ}$ ,  $\text{שָׁבַרְתָּ}$  (for  $\text{שָׁבַר}$ ; see, General Rules for Punctuation in the Pause, 2).

2)  $\text{י}$ , conversive with the Præter causes the tone to remove from the penult to the last syllable; as,  $\text{שָׁבַרְתִּי}$ , with  $\text{ו}$  conversive  $\text{וְשָׁבַרְתִּי}$ ; but in pause it returns to its original situation; therefore,  $\text{וְשָׁבַרְתִּי}$ ,  $\text{וְשָׁבַרְתִּי}$ .

3) In the forms in which the middle radical has lost its vowel, this reappears in pause with a longer sound. Comp. General Rules for Punctuation in the Pause, 3. a).

b) *Future and Imperative.*

1) The tone rests upon the last syllable, where Hholem or Pattahh remains; as,  $\text{יִכְבֹּד}$ ,  $\text{יִקְטֹל}$  (for  $\text{יִכְבֹּד}$ ); Imper.  $\text{כִּבְד}$ ,  $\text{קִטֹּל}$ .

2) The termination  $\text{נָה}$ — in the plural, like  $\text{הָ}$ — paragogic (comp. II. Noun B. 1), is without the tone, which rests on the penult;  $\text{תִּכְבְּדֶנָּה}$ ,  $\text{תִּקְטֹלֶנָּה}$  (for  $\text{תִּכְבְּדֶנָּה}$ ). Imper.  $\text{כִּבְדֶּנָּה}$ ,  $\text{קִטֹּלֶנָּה}$ .

3) In those forms in which the second radical has lost its vowel, this returns in Pause (according to the General Rules for Punctuation in Pause); as,  $\text{יִכְבְּדוּ}$ ,  $\text{יִקְטֹלוּ}$ , in pause  $\text{יִכְבְּדוּ}$ ,  $\text{יִקְטֹלוּ}$ . Imper.  $\text{כִּבְדוּ}$ ,  $\text{קִטְלוּ}$  for  $\text{קִטְלוּ}$ .

4) If the future has הַֿ paragogic, by which, as by the terminations יַֿ and יִ, the vowel of the second syllable is expelled, this vowel in like manner returns in pause; as, אֶשְׁמְרָה (for אֶשְׁמֹר), in pause אֶשְׁמְרָה. Imper. שְׁמַרְהָ for שְׁמַרְהָ.

5) If the second or third person plural receives י paragogic, the tone, as is well known, removes to the last syllable. In pause, however, a Qamets enters the place of the Sheva which preceded the termination יוּ, and has the tone; as, יִרְגְּזוּ, תִּשְׁבְּעוּ, in pause, יִרְגְּזוּ, תִּשְׁבְּעוּ.

c) *The Participle* has the tone on the last syllable; as, קֹטֵל, קֹטֵל; the feminine in הַֿ, like the noun, has the tone on the last syllable, but that in תַּֿ on the penult (comp. II. Noun B. 1) and 2).

## 2. NIPHAL.\*

*Future.* In pause Tseri usually becomes Pattahh; as, יִקְטֹל, in pause יִקְטַל. And in the second and third persons plural Pattahh is more usual than Tseri; as, תִּשְׁגַּלְנָה.

## 3. PIEL AND PUAL, HITHPAEL AND HITHPOAL.\*

a) *Præter of Hithpael.* In pause this tense frequently has Qamets for Tseri; as, הִתְקַדַּשׁ and הִתְקַדֵּשׁ; but Tseri is more usual.

b) *Future.* In the second and third persons plural, Pattahh, as in Niphal, is frequent for Tseri; as, תִּרְשַׁשְׁנָה.

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\* Where nothing farther is remarked, the rules given under Kal hold good.

## 4. HIPHIL AND HOPHAL.

a) *Præter of Hiphil*. The affirmatives הָ, הָ, הָ, have not the tone, but it rests on the preceding syllable, הַקָּטִיל, הַקָּטִילָה.

b) *Future of Hiphil*. The tone rests on the syllable in which ' is inserted.—With ' conversive the shorter form with Tseri is usual, and this in pause has the tone; as, וַיְבַדֵּל.

B. *Verbs with Gutturals.*

1) Verbs with gutturals for their first and third radicals conform precisely, in respect of tone and punctuation in pause, to the regular verb. Only the student must be careful, in the second person sing. fem., and third pers. plur. masc. of the Imperative and Future, to place under the guttural the composite Sheva, instead of the full vowel, when in pause the vowel of the syllable following, which had been omitted, resumes its place; as יַעֲמֹד, in pause יַעֲמֹדִי not יַעֲמֹדִי. Imper. עֲמֹדִי, in pause עֲמֹדִי not עֲמֹדִי.

2) Verbs with gutturals for their third radicals have the tone, in the second pers. sing. fem. of the præter, on the penult; as, שָׁמַעְתְּ, in pause שָׁמַעְתְּ.

3) In the *Future and Infinitive Niphal*, and *Præter, Infinitive, and Future Piel and Hithpael*, instead of the form with Pattahh, the one with Tseri and Pattahh (ִ) is employed; as, יִנְרַע for יִנְרַע, הִשְׁתַּבַּח for הִשְׁתַּבַּח.

C. *Verbs with Suffixes.*

The suffixes נִי, נוּ, ךְּ, הוּ, and ךְּ have the tone on the penult, all the others on the last syllable; as, קִטְלִנִּי, קִטְלָנוּ, קִטְלָךְ, קִטְלָהוּ, קִטְלָתִּי, קִטְלָתֶּךָ.

*Note.*—In the same manner as the prepositions with the suffix of the second person ךְּ contract the tone into ךְּ (comp. II. Noun, C. Note), the verb frequently does the same; as, הִשְׁמַרְךְ for הִשְׁמַרְתָּ.

Then observe also,

a) With the light suffixes, which are appended with a union vowel, the tone returns to the penult, thus, הִשְׁמַרְךָ and הִשְׁמַרְנוּ; as, קִטְלָתְךָ and קִטְלָתָם.

b) For הִשְׁמַרְתָּ and הִשְׁמַרְנִי we find in pause הִשְׁמַרְתָּ and הִשְׁמַרְנִי.

c) The forms with ךְּ epenthetic have the tone on the penult, because they occur only with the light suffixes; as, יִקְטְלוּךְ.

D. *Irregular Verbs.*

## 1. VERBS פָּן AND פָּס.

In these verbs no peculiarities, as regards the pause, are to be noticed.

## 2. VERBS עָץ.

In these verbs the tone rests on the syllable in which the epenthetic ךְּ and ךְּ occur, and upon the syllable preceding the affirmatives הִשְׁמַרְךָ, הִשְׁמַרְנִי, and הִשְׁמַרְנוּ; as, הִשְׁמַרְךָ, הִשְׁמַרְנִי. But, הִשְׁמַרְתָּ.

## 3. VERBS פָּס.

The form of the future with ךְּ conversive can



have either Seghol or Pattahh; e. g., וַיֹּאמֶר and וַיִּאָמַר; the former is used with conjunctive accents, the latter with disjunctives, therefore also in pause. Comp. in the following, וַיִּלֶךְ.

#### 4. VERBS פִּי (פִּי).

1) In the *Future*, Tseri can become Pattahh when the word stands in pause; as, וַיִּלֶךְ for וַיִּלְךָ. At the beginning or middle of a sentence, with ו conversive and the shortening of Tseri into Seghol, the tone can rest on the penult; as, וַיֵּשֶׁב, but in pause it is always on the last syllable, thus, וַיֵּשֶׁב.

2) The *Future Hiphil* with ו conversive has likewise the tone on the penult, as, וַיֵּסֶף (for וַיִּסִּיף); but in pause it takes it on the last syllable, thus, וַיֵּסֶף.

#### 5. VERBS עָו AND עָי.

1) These verbs have in the *Præter* the tone on the penult, with the exception of the grave suffixes תָּם and תָּן; therefore קָמָה, קָמָה.

2) In the *Imperative and Future* the tone rests upon the ו (Niph. ו, Hiph. ו־). In the *Future Kal*,—if the tone has been moved back to the penult by ו conversive, as, וַיָּמַת, —in pause it returns to the last syllable, the long sound of which is restored; thus, וַיָּמַת.

#### 6. VERBS לָה.

In general the same holds good of these verbs which has been said of the regular verb. It

must however be remarked that in pause, as also before ׀ paragogic, ׀ originally the third radical of these verbs (גָּלַהּ = גָּלִי; comp. Part. Pual, גָּלְוִי) resumes its place and is preceded by Qamets; as, חָסוּ, in pause חָסִי; בָּעִי, in pause בָּעִי; Fut. יִגְלוּ, in pause יִגְלִי. But this is not always the case; as, וַיָּבֹאוּ from בָּאוּ, יָהִי from הָיָה.

THE END.







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